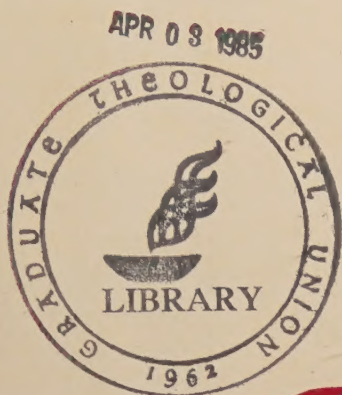


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Colonialism and Anti-Colonialism in Africa

THE AFRICAN SCENE TODAY

Richard Pattee—Quebec, Canada

THERE IS NO expression quite as popular in Africa today as "anti-colonialism." Hostility to what passes for colonialism has become so much an article of faith that it is extremely difficult in many instances to follow its application. I have heard colonialism employed in French and British Africa as the explanation for everything from the illiteracy of the mass of Africans to the reason why there was no hot water in the hotel in Abidjan. It is linked with the fantastically virulent nationalism that has swept over Africa and takes the specific form of a bitter and unreasoning hostility to the institutions and even the persons of the present or former rulers. Anti-colonialism does not always mean immediate independence, although this is the normal objective toward which all effort is directed. In some cases, as in French Africa, a form of federalism is spoken of as the desirable end because of the continuing African need for the economic support of Europe. In the Belgian Congo, where nationalism is just beginning to stir, there is no talk at all of independence but of the creation of a "Belgian-Congolese community." In the British areas, where both the Conservatives and Labour have made it their policy to prepare for self government, anti-colonialism is usually a matter of who wants to pitch the British out the fastest. In the Portuguese territories which are very substantial, there is no stirring of nationalism at all, since the theory there is that these are simply prolongations of Portugal overseas and therefore cannot look toward any form of separatism.

What Is Colonialism?

As in all moments of great passion and heat the terms in the present colonialist controversy are woefully ill defined. Just what does one mean by

"colonialism?" If it means the physical domination of an European people over Africans in which tyranny, exploitation and social injustice are the rule, that is one thing. But if it means the enlightened, forward looking and superbly civilizing process at work in the Belgian Congo, then that is something else again. It is doubtful that any modern nation is engaged any longer in the rough and tumble type of colonial exploitation, most of whose features went out with the abolition of the slave trade. Long before 1945, when the end of the war unleashed the tidal wave of anti-colonialism, the major powers were already a long way on the road toward a revision of their colonial policies. And when we speak of colonies and colonialism, it may be well to bear in mind that our own country is not a mere spectator in this business. We are prone to pitch stones at the British and French, and frown on such matters as France in Algeria. The United States, it is true, has granted the Philippines independence and Puerto Rico autonomy. It still holds the Virgin Islands, Guam and part of Samoa, not to mention the Carolines, Marianas and Ryukyus in Japan. Colonialism is not, let it be emphasized, an over-simplified matter of foreigners pushing non-European peoples around.

Colonization and colonial policy have a great deal to be said in their favor historically. The solid accomplishment in most of Africa—and I write exclusively of this continent—of the European states cannot be chalked up to imperialism or exploitation alone. The fact that today there is such a thing as Ghana is testimony to the fact that the British created in the old Gold Coast a sufficient sense of unity and nationality that in 1957 it was possible for this geographical unit

to become a self-governing country. When Nigeria receives independence in 1960, as is anticipated, the British rule will have been responsible for welding north, south and west into something like a viable territory. Even the name Nigeria has no roots in anything but the British colonial past. The most effective thing that Europe has done in Africa was the exportation of its ideas and its systems of government. The very notion of "nationhood" was alien prior to the coming of the Europeans. For African peoples to have a prime minister, responsible parliaments and judges in wigs sitting on benches, is a fairly good indication of how deeply European practices really penetrated.

The best method for the examination of contemporary Africa is perhaps a break-down along the lines of the four major powers that exercise authority there: Great Britain, France, Belgium and Portugal. Each holds large and important territories; each had a declared policy for the future and each is working along the lines that have been laid down in this policy. The future of Africa hinges, therefore, on these four, and with them hinges the outcome of the anti-colonial and nationalist struggle.

The British Position

The British presently hold Nigeria, the Gambia and Sierra Leone in the West of Africa. In the East there is Kenya, Uganda, Somaliland, and the special position of trustee in Tanganyika. For practical purposes we need not consider Zanzibar under the protectorate, or what are considered as the Commissioner territories within the Union of South Africa: Basutoland, Bechuanaland and Swaziland. What do the British have in mind for their areas? In the West the problem is fairly simple. There are no European settlers to contend with and, therefore, no non-African minority to make the political future complicated. In Ghana the officials were the only British there when the change to sovereignty came and they could leave gracefully since they had few roots in the place. In Nigeria there are few British and they, too, have never become incorporated into the country. I was struck by this in visiting Lagos, the Nigerian capital, where the British compound, or section, was made up obviously of the residences of those who were out for a period of service and expected to return to England. There is not, as in the East or in Rhodesia,

a large white element whose interests cannot be overlooked. This is, of course, the complicating feature in Algeria for the French, whereas in Tunis and Morocco there were no similar numbers of French settlers. In Nigeria the British have made it their avowed policy to prepare the way for independence in the near future. The Nigerian constitution exists and the federation is a reality today. It is fairly certain that within a couple of years this will be the next great African state. Sierra Leone is far behind the others in political consciousness and the Gambia, up on the West Coast, is so small and economically incapable of separate existence that it is dubious whether anything like separation can come about. In fact, there has been talk in the Gambia of following the example of Malta and joining Britain as part of the United Kingdom itself.

It is curious how this idea of unity in spite of physical separation is becoming more and more an accepted alternative to independence. The American cases of Alaska and Hawaii are of the same nature. On the East Coast the frightful Mau Mau business in Kenya has muddled that situation almost hopelessly, although there is great effort now going on to devise a constitution that will meet the demands of Africans and the white settlers in the country. Uganda also would seem to be on the road to autonomy and probably, in a more remote future, to independence. Tanganyika is a trust area and Britain is obliged to do everything in its power to encourage the development of political consciousness. This old German colony and later League of Nations Mandate has certainly a long way to go before independence is conceivable.

The French Dilemma

The French occupy eight territories in the West of Africa, and have controlled or still control Togo and the Cameroons as well as the huge French Equatorial Africa stretching from the Congo River up to Lake Tchad and the desert, with Madagascar on the other side off Southeast Africa. The French, it seems to me, are caught in a dilemma from which there is no easy exit. They have always stressed assimilation, that is, the admission of the Africans to the full fellowship of French culture and citizenship. They have devised all sorts of ways of allowing African representation at Paris, but never in full proportion to population. The recent "*loi-cadre*," as it is

called, provides for a federal assembly at Dakar and a wide degree of local autonomy. France has no tradition of federalism and therefore is prone to go to one or the other extreme, that is, complete incorporation into France as is the case of Martinique, Guadeloupe and French Guiana, or complete separation as in the case of Vietnam, Laos and Cambodia. Federalism comes hard to a centralized, unitary-minded state, and the situation in Africa is still far too fluid to predict the immediate future. As of now most French Africans do not want independence but a high degree of autonomy and local self government. Ghana is pushing the cause of independence among its French neighbors, in the Ivory Coast and Guinea. My own conviction is that sooner or later, in view of the tremendous impact of the independence of Morocco and Tunis and the loss of Indo China, French Africa will move toward separatism.

Belgium and Portugal in Africa

And what of the Belgian Congo? This mammoth territory under Belgian rule since 1908 is certainly the model "colony" of the world. With its twelve million people, a fourth of whom are Christian, and its booming economy the Belgians can point with pride to what they have achieved. They still use the word "colony" and speak of a colonial policy. They believe profoundly that the first and foremost thing is to diversify the economy, raise the standard of living, provide a sound social underpinning and then think in terms of politics. There are a few timid voices raised among the Africans regarding politics. A review called *Conscience Africaine* raised the question a few months ago—the first time politics had reared its head in the Congo. It was followed by a few others who wanted a timetable laid down for the evolution of the Congo. The Belgians are aware that their colony cannot be sealed off from the world. They are equally convinced that the Congo is an amorphous mass of people today with no such thing as a "Congolese mentality." Only in another twenty years can the Congo develop so that a partnership with Belgium will be feasible. Belgian rule has been called paternalistic and authoritarian. It is not as simple as that. There is a trend toward wider expression on the part of the Congolese themselves with the ever present recognition that the African is still a long way from being an enlightened elector.

The Portuguese represent the fourth of the powers on the continent. They are by all odds the least atune with the trend of the times. They believe they are in Africa to stay and have simply incorporated their territories into the homeland as overseas provinces. They believe that for an indefinite time Africa will need Europe and that their specific mission consists in the development of the land and peoples in Guinea, Angola and Mozambique, to the end that barbarism shall cease and civilization take its place. They have no race consciousness and their greatest asset is unquestionably the fact that for five hundred years they have been around and have always shown a remarkable ability, to get on with the native populations. They adapt and respect easily, and draw no color line between peoples. They do distinguish between "civilized" and "uncivilized." The latter is the raw African; the former is the African or person of mixed blood who has become Portuguese-speaking, a Christian, and has abandoned the tribal way of life. Once this process has been completed, the African is admitted to every form of activity in the Portuguese world. I have known administrators and functionaries in the Portuguese territories who were Africans, and have run across them in high position, in Lisbon itself. The barrier is purely cultural and has nothing to do with race or intrinsic disabilities. The Portuguese are the only ones who are actively encouraging their own people to come to Africa to settle; thousands are pouring into Angola every year. In a word, Portugal does not believe in leaving Africa exclusively to the African. His destiny is to be gradually and slowly absorbed straight into the Portuguese pattern.

How is it all going to work out? Predictions in this field are dangerous things. The British are leaving; the French hope to remain within a loose federation at least; the Belgians count on another twenty years to fortify their permanent position in the Congo; the Portuguese expect to weld Africo so solidly to the homeland that nothing can tear them apart. If the force of anti-colonialism wears itself out in the next few years, the Belgian and the Portuguese may well succeed. If the Asian-African combination really gets under way, any European power is going to have an incredibly difficult time to remain on the African scene.

Ferdinand Lassalle

THE DANDY WHO FOUNDED SOCIAL DEMOCRACY IN GERMANY

Liam Brophy, Ph.D.—Dublin, Ireland

THE REAL ORGANIZER of Social Democracy in Germany was not the shoddy and graceless plagiarizer Karl Marx, but that cultured scholar of luxurious habits, that original thinker and connoisseur of *Wein und Weiber*, Ferdinand Lassalle. His life was so crammed with romantic escapades, brilliant conversation, gay supper parties in Berlin and genuine compassion for the workers of Germany, that he would seem an exaggeration even in one of Ovid's novels. He fascinated Heine, and Humboldt called him *das Wunderkind*. But Marx envied him his success among all classes, and when he heard that the latter was about to start a new party, wrote to Engles: "I won't forgive the little Jew (Lassalle) for this trick in a hurry." He went on to call him "a little kike," "Izzy the bounder," and "Lassalle the beast." Marx hated Lassalle with all the hatred of which a Communist is capable. On the other hand, Bishop Ketteler greatly admired Lassalle and once offered him 50,000 florins to promote his co-operative movement.

Ferdinand Lassalle was born in Breslau, of Jewish extraction, in 1825. His father was a prosperous merchant and intended a business career for his son. The youth was more interested in culture than commerce, and was allowed to follow his own course in the universities of Breslau and Berlin. He quickly established a reputation for brilliance, especially in philosophy, in which he became an ardent Hegelian.

The Idol of High Society

After a grand tour he returned to Berlin where he was idolized by society. Here, in 1846, he met the lady who was to influence his life profoundly, Countess Sophie von Hartzfeldt. She had been separated from her husband, Edmund von Hartzfeldt-Wilderburg, and was at feud with him over property and the custody of their children. Lassalle believed her to be unjustly treated and with characteristic zeal for the oppressed took up the study of law. After bringing the case before no fewer than thirty-six tribunals over a period of eleven years, Lassalle succeeded in gaining a separation order and handsome alimony for his

fair client. The affair, however, did not add to his social reputation.

During the revolution in Germany in 1848, Lassalle became intimate with Marx, Engels, Freiligrath and other Socialist revolutionaries. For resisting the authorities at Düsseldorf he was condemned to six months imprisonment. As with many another, the enforced retreat enabled him to sort out his thoughts and decide his destiny. After his release he was obliged to reside in the Rhine country, since Berlin was *strenge verboten* to him as a revolutionary. He crept back disguised as a carter in 1859 and received permission to remain. To this period belong his most famous original works: *Die Philosophie Herakleitos*, a treatise of Prussia's mission, foreshadowing Bismark's policies; and *Das System des erworbenen Rechts*, a brilliant exposition on property, for which his legal studies stood him in good stead.

Opportunities for Agitation

The opposition of the Prussian Liberals to Bismark gave Lassalle the opportunity to realize his political ambitions. He put himself forward as a champion of democracy, hostile to both parties, and as an agitator on behalf of the working class which had for so long been docile and apathetic. He began his campaign by promulgating a pamphlet, *Macht und Recht*, opposing the *Eisen und Blut* policy. He agitated for universal suffrage and State Socialism. For over two years he strove by speeches and pamphlets to rouse the German workers to intelligent action.

One of Lassalle's most important works and a decisive contribution to the progress of Socialism was published in 1862: *The Working Men's Program: On the Special Connection of the Present Epoch of History With the Idea of the Working Class*. He endeavored to show that Germany was entering on a new and important era of history, of which members of the working class were to be the makers and moulders. History, he maintained, is an incessant struggle with nature, with misery, ignorance, poverty, weakness and lack of freedom in which the human race was originally placed. History is the story of man's progressive victory

over these defects. But the individual could have made no headway against them if left to himself. The State is called into being to supervise and help the development of the human race. Its function is to help the individual reach the sum of culture, power and freedom, which it would be impossible to attain alone and unaided. This work brought Lassalle fame among the workers and imprisonment by the Prussian police. He was found guilty of inciting the poor against the rich in spite of his able defense, published later as *Science and the Workers*. He was sentenced to four months imprisonment. During this period his fame gathered and increased.

When he was released the workers called on him for a definite line of action. He replied with his *Open Letter*, which has well been called the charter of German Socialism. In this he urged the workers to form an independent party in which political interests should be subordinated to the great social ambition of improving their status. There already existed consumer societies on the Rochdale model, promoted by Schulze-Delitzsch. Lassalle held that these credit and association schemes were ineffectual since the Iron Law of Wages automatically prevented any social improvement under the existing conditions.

The Iron Law of Wages

Here is the precise enunciation of the famous Iron Law of Wages from the *Open Letter*: "The Iron Economic Law which, in existing circumstances under the law of supply and demand for labor, determines the age, is this: that the average wage always remains reduced to the necessary provision which, according to the customary standard of living, is required for subsistence and for propagation.... It cannot permanently rise above this average level, because in consequence of the earlier and better conditions of the workers there would be an increase of marriages and births among them, an increase of the working population and thereby of the supply of labor, which would bring wages down to the previous level or even below it. On the other hand, wages cannot permanently fall below this necessary subsistence level because then there would occur emigration, abstinence from marriage, and a diminution of the number of workmen caused by their misery, which lessens the supply of labor and therefore once more raises wages to their previous level."

Lassalle proposed a scheme which was reminis-

cent of that advanced by Robert Owen in England and the U. S. A. He advocated the establishment of productive associations which would secure for workmen the full fruits of their labor. The workers were to be regarded as sole producers and were to receive the full product of their labor and thereby abolish capitalism. The State was to provide the necessary credit.

The workers' central committee in Leipzig was enthusiastic about the *Open Letter* and invited Lassalle to address them in person. His popularity may be judged from the fact that the committee voted in his favor by a majority of 1,300 to 7. This encouraged him to found the *Allgemeiner Deutscher Arbeiterverein*, the germ of the Socialist Democratic Party and perhaps the only lasting monument to his work. He was elected president of the Association for a period of five years, and thus found himself, from being a single-handed agitator, the head of a vast new movement of reform and one of the makers of history. He aspired ultimately to be first president of a German republic.

A Hard Worker

Lassalle was a prodigious worker and writer. Besides the works we have mentioned, he wrote *Ueber Verfassungswesen*; *Arbeiterprogramm*; *Zur Arbeitsfrage*; *Arbeiterlesebuch*; *Kapital und Arbeit*, and miscellaneous pamphlets. Besides giving speeches throughout the country he managed the affairs of the Association in all the mind-shattering routine it involved. Though he subordinated his studies to the exigencies of the working class movement, he had formulated a philosophy of history akin to Comte's three stages: the ancient and feudal, which sought solidarity without freedom through the subjugation of the worker; the reign of capitalists and the middle classes, which began in 1789 and sought freedom through the destruction of solidarity; the New Era which, beginning in 1848, would prove to be a synthesis of the other two by perfecting the principle of association. The associations he had in mind were co-operative producers' societies under the care and financial support of the State. They had little in common with the private ones already in existence, such as the credit societies for the purchase of raw materials by small producers. In the year of his tragic death Bishop Ketteler offered to give Lassalle an anonymous gift of fifty thousand florins to promote the co-operative movement in his own small German

state. Lassalle proposed to set up five societies embracing: women's hand-workers, cigar workers, journeymen and two of factory workers. He made considerable contributions to economic theory, such as his explanation of trade cycles, and his theories on property and capital were good enough to be borrowed and appropriated by Marx and Engels.

The Popular Hero

It is not to be wondered at that the indefatigable worker and thinker grew tired. To escape from the weariness of incessant labors, literary and otherwise, he decided to revisit those places on the Rhine which had given him such encouragement and inspiration in the beginning of his political career. He departed for what he called "the glorious review of my army" in May, 1864. His passage down the Rhine was like the triumphal march of a conquering hero. Wherever he went the working masses erected triumphal arches along his route, and working-class girls strewed flowers before him. The enthusiasm reached its peak on May 22, at the first anniversary festival of the Universal Association, held at Ronsdorf. Workers of all ages thronged about him amidst "jubilation indescribable." He had assuredly aroused the German working class from its hereditary apathy.

Character is destiny. That deep truth is borne out in Lassalle's case. Fundamentally his character was that of a fop and philanderer, though he had the mind of a philosopher and a will of iron once a cause appeared worthy of its strength. The adulation of the masses went to his head. So did the attentions paid him by a certain Fraülein von Dönniges, whom he had met earlier in Berlin. He met her again in Switzer-

land in the summer of 1864, in the company of her father who was Bavarian envoy at Geneva. The latter thoroughly disapproved of the prospect of a socialist agitator for a son-in-law and forced his daughter to marry the Wallachian Count von Racowitza. Lassalle challenged his rival to a duel which is described in George Meredith's *Tragic Commediants*. Lassalle was fatally wounded in the rash encounter.

His remains were brought from the Swiss border to his home-town, Breslau, amid scenes of deep mourning and lamentation, in grim contrast to the jubilation of a few months previously. The workers composed and sang a threnody in his honor:

"God's Acre in Breslau contains his grave,
He sleeps there, the hero, who swords to
us gave."

So powerful and popular had he been and so tragically sudden had been his end, that many refused to believe him dead at all. Marx, who hated Lassalle intensely, wrote to the Countess von Hartzfeldt to tell her how "shocked and shattered" he was at the tragic news. Then to Engels he wrote in quite another strain. "It is hard to believe that so noisy, so stirring, so energetic a man should be as dead as a doornail." Then he added with that sense of restraint we have come to expect from Communists: "The air needs purifying from the stale stink of Lassalle."

Behind the fret and fume, the shouting and flower-strewing there was little of lasting worth. Lassalle himself expressed disappointment at the little residue of real achievement and success left behind the popular acclaim. But he may be allowed his boast that in his Socialist writings he was armed with all the science of the century.

While attributing to the whole people as their proper, though partial, function, the planning of the future economy, we are very far from agreeing that such a function has been committed to the State as such. Indeed, while studying the development of some congresses, even of Catholics, dealing with economic and social matters, one can note an ever increasing tendency to invoke the intervention of the State; so much so that one sometimes seems to receive the impression that this is the only conceivable solution available. Certainly, according to the social teaching of the Church, the State has its special function in the shaping of human society.

In order to fulfil that function, it must also be strong and have authority. Yet those who continually invoke the State, and place all responsibility upon it, only bring it to ruin, and also make it the plaything of powerful interested groups. The result is that any kind of responsibility whatever for public business thus comes to an end, and that when anyone speaks of the State's duties or failings, he means the duties or defects of anonymous groups, and naturally, he does not think of himself as involved in them. (Pope Pius XII, *Address to the National Congress of the Christian Union of Managers and Directors*, March 7, 1957).

Trend in Divorces

NO REASON FOR COMPLACENCY

THE UNITED STATES no longer leads the civilized world in divorces. We achieved our peak in divorces in 1946 when our courts granted 610,000 divorces. This represented 4.3 divorces per 1,000 population. Since 1946 our divorce rate and the number of divorces have declined consistently. Thus in 1955, the last year for which complete data are available, we granted 377,000 divorces, or 2.3 divorces per 1,000 population. At the same time our marriage rate also declined. In 1946, 2,391,045 marriages were contracted, or 16.4 marriages per 1,000 population. In 1955 we had 1,531,000 marriages (9.3 per 1,000 population).

While our divorce declined, that of Europe, in general, increased. That is evident from statistics compiled by the United Nations. In the table below eleven nations are ranked according to their divorce rates:

Country	Per 1,000 Married Couples
Denmark	6.8
Austria	6.7
Germany	6.4
Japan	5.3
France	4.9
Sweden	4.9
Australia	4.4
Norway	3.2
Belgium	3.0
Britain	2.8
Netherlands	2.6

The current rate in the U. S. is reported to be 2.5 per thousand married couples.

Elmo C. Wilson, Director of World Poll, recently supervised a public opinion poll on divorce. This survey was undertaken by International Research Associates, a world-wide survey organization. Mr. Wilson and his associates asked people in various countries whether they believed divorce should be made more difficult or easier. Most Europeans and a good many in other parts of the world wanted to make it tougher to dissolve marriages.

C. S. Mihanovich, Ph.D. — St. Louis, Mo.

IN FAVOR OF STRICTER DIVORCE LAWS

	Men	Women
Italy	54%	71%
France	41%	57%
Austria	47%	60%
Norway	39%	50%
*Brazil	39%	50%
Britain	41%	50%
Sweden	22%	31%
Germany	58%	66%
Japan	32%	40%
Netherlands	47%	52%
Australia	35%	39%
Denmark	32%	31%
Belgium	56%	56%

Eight out of ten European countries favored more rigid divorce laws. The reaction of one country, Italy, where divorce is illegal, is most interesting. The people of Italy were asked by Mr. Wilson's organization: "Would you favor or oppose a law allowing divorce?" The replies indicated that 63% opposed such a law, 28% were in favor of it and 9% had no opinion.

In eleven out of thirteen countries surveyed by International Research Associates women came out stronger than men for more severe and more stringent requirements. Only in Denmark and Belgium are the sexes evenly agreed on this issue.

The following table shows the percentage of men and women in favor of stricter divorce laws.

	More Difficult	Easier	Leave it as: No Opinion
Germany	62%	16%	22%
Belgium	56%	18%	26%
Austria	54%	29%	17%
Netherlands	50%	14%	36%
France	49%	17%	34%
Britain	46%	31%	23%
Norway	46%	10%	44%
*Brazil	45%	43%	12%
Australia	37%	28%	35%
Japan	36%	22%	42%
Denmark	31%	12%	57%
Sweden	25%	19%	56%

* Rio de Janeiro and Sao Paulo only.

One significant factor in this whole picture has been overlooked by Mr. Wilson: the comparatively high percentage of people polled who believed that the divorce laws of their country should remain as they are, or who had no opinion. For example, the people of Denmark, Sweden and Japan appear largely satisfied with their current "liberal" divorce regulations. This is especially interesting in the light of the fact that Denmark has the highest divorce rate and that Sweden and Japan have a rate above average.

On the whole these findings indicate that in most countries divorce is looked upon as something to be legally discouraged as much as possible. Evidently the evils of divorce have finally begun to seep into the minds of the masses. The seepage is small but noteworthy.

In regard to the U. S. we should not assume the posture of complacency because our divorces have declined. Our current low divorce rate is partially a result of a decline in marriages. When our World War II and post World War II babies arrive at marriageable age—and this will begin to happen within a few short years—our marriage rate will increase. If we couple this increase with the current practice of marrying at a younger age, this may spell an increase in our divorces. Mr. Wilson, in surveying Europeans on their attitude on divorce, discovered that in their opinion the

greatest single cause for increase in divorces is found in young, hasty marriages.

Because of this probable increase we would begin to lay foundations upon which we could build treatment and prevention measures. This is particularly applicable to American Catholics. The need for Catholic, professionally staffed, marriage counseling centers was again forcefully brought to my attention a few weeks ago. I received a personal letter from a nationally known authority on marriage counseling. In this letter he informed me that he was receiving dozens of letters from Catholics in my city asking him where they could receive marriage counseling. I investigated the situation once more and discovered that these Catholic couples were reluctant to bring their marriage problems to their pastor; or they felt that they received no real help from the pastor; or they felt that parish priests were not qualified to give proper advice and aid. Furthermore, I discovered that these couples wanted professional service and not just talk.

Need for marriage counseling centers in our dioceses has been evident for a long time. Now is the time to confront this need with proper action. If we do not, the present leakage in the Church in America may well swell to a flood of disastrous proportions.

Warder's Review

A Divided Germany

WITH ANOTHER "summit meeting" among the great Powers almost a certainty in the not too distant future, the subject of a divided Germany again comes to the fore. Closely related to the great question of disarmament, the re-unification of Germany has held high priority among the topics of discussion and disagreement between the Soviets and the West for a full decade. To understand the full impact of Germany's re-unification on international differences of the moment, it is necessary, in our opinion, to grasp the true extent of Germany's present status and the major effects of the division within the country itself.

In the first place, it is generally accepted in

our country that Germany is presently divided into two sections: the West German Federal Republic, and the East sector, which is ruled by a puppet government under Soviet Russia. The German's themselves recognize a threefold division: West, Central and East. What our writers usually refer to as East Germany, they identify as the Central Sector. What to them is the Eastern part of divided Germany is hardly ever referred to by our writers or spokesmen. It represents those territories provisionally placed partly under Polish domination and partly under Russian domination by the Potsdam Agreement. Final disposition of these territories is to be made by a pending peace treaty. Germany has not written off this portion of her former domain

and understandably holds out hope for their re-annexation.

Of the three sections of Germany only the West has flourished during these years of division. As opposed to the rise of the Federal Republic the increasing conversion of Central Germany into a Soviet satellite state, with all its crushing effects on personal freedom, property and the standard of living, has resulted in the diminution of the estimated eighteen million inhabitants of the Zone and East Berlin by more than half a million in the ten years from 1946 to 1956. The attitude of the workers to the regime was revealed quite forcibly on June 17, 1953, when unarmed workers rose against the Grotewohl government only to be suppressed by Soviet tanks. Thus far all efforts to bring about a re-unification of West and Central Germany by means of free elections have met with failure.

As far as the Eastern territories are concerned, these regions have undergone serious economic decline. According to Polish accounts, more than 3.7 million acres of agricultural land in Silesia and East Prussia alone lie fallow.

Germany has come a long way since its crushing defeat in World War II. A nation which twelve years ago lay prostrate—a vast cemetery for broken ambitions and hopes—is rising again. In government and industry, in literature and the arts, and in science, new things are being born. But in the midst of all this, a great hunger is being felt in Germany—the hunger for unity. Though many storms have been successfully weathered in this decade of division, “the final rainbow has yet to appear.” The Federal Republic recognizes that only a policy of patience and understanding, of moderation and common sense, can lead to Germany’s re-unification and, thereby, to the restoration of a politically healthy condition in Europe and the world.

The Price of Progress

EVERY LARGE CITY in the U. S. is undergoing a process of vast physical change. Dwellings by the thousands are being razed. In some instances houses are being torn down because they are old and are no longer serviceable according to modern standards of health and safety. They will be replaced with more suitable facilities.

In many other instances, however, the leveling process goes on to provide new and better highway systems. It is done in the name of progress. Yet, one cannot help but wonder whether the price we pay for such progress is too high. One of the few who have voiced concern over this phase of our urban rehabilitation programs is Msgr. John O’Grady of Washington, D. C. Writing in the January, 1958, issue of *The Catholic Charities Review*, this pioneer Catholic sociologist states:

“When people see the great highways that are being built through our cities and suburbs and think of what this means in saving time to those who must drive back and forth to work each day, they should also think of the thousands of housing units that have been demolished in order to make room for the highways. These are not always slum units; sometimes they are good houses that could have served their owners for many years to come. The builders of these new highways appear to have no sense of responsibility for the housing of those whose homes they have destroyed. They point to the fact that the law does not compel them to find decent, safe and sanitary housing for those whom they have dispossessed. But over and above the provisions of the law there is a basic ethical concept involved. Does the state have the right to demolish a person’s home if it is not possible for the individual to find adequate housing elsewhere? It may very well be that if this concept is properly interpreted to the courts, we might be able to restrain the present high-handed attitudes and practices of our highway builders. Moreover, before very long, these violations of the rights of the people may be dealt with by the Congress of the United States. They certainly will be brought up for discussion in the present session of Congress.

“Everyone appears to be in favor of the great improvements that are taking place in our cities under the urban renewal program; but very few people have given adequate consideration to the destruction wrought to hundreds and thousands of good housing units by urban renewal and new highway construction.”

It seems we Americans approach so many of our undertakings with a haste and prodigality that make waste inevitable. We are indeed a wealthy nation. But no nation can ever attain such wealth as to make it immune to the penalties that must follow upon negligence and waste.

Contemporary Opinion

NO MAN EVER LOVED LIBERTY or preached liberty more than did Thomas Jefferson; but Jefferson did not place liberty highest on the list of the good things that God and a civilized society wish for us and our children. Ahead of liberty he placed virtue. If you visit the campus of the University of Virginia, founded by Thomas Jefferson to teach the values which he most cherished, you will find inscribed on a monument the words in which he himself set forth his civic and educational ideals. First and foremost he placed virtue. Second, and next to virtue, because related to it, he placed liberty. Then there followed the other qualities he hoped his university would help to develop.

* * *

Some law makers and some courts now tell us that virtue is no concern of civil authority nor of the civil courts. They pretend that liberty and freedom must be understood, interpreted and promoted without reference to virtue. Some of them seem to say that it is the duty of the law and the civil courts to be morally neutral, tolerant of everything except interference with liberty. These no longer acknowledge any connection between our freedom and our obligations to God; they deny that our civil rights are in any way bound up with our spiritual responsibilities—and they take the position, in effect, that liberty for its own sake is so supreme that it must be given free rein no matter what happens to virtue.

ARCHBISHOP RICHARD J. CUSHING,
address in *The Catholic Standard and Times*,
Dec. 13, 1957

Conservatism in these middle years of the turbulent Twentieth Century is a force for moderation and freedom. And many old truths of conservative thought have acquired a new sense of urgency and vitality in this era of war, dictatorship and violent revolution.

Many myths dear to the hearts of those who think of themselves as liberals and progressives have been shriveled in the searing crucible of experience. Who can be unreservedly confident of the inherent goodness and infinite perfectibility of man in a time that has seen millions of human beings cold-bloodedly exterminated in furtherance of crazy dogmas of race and class hate? Who can prescribe material prosperity

as the sure cure for social evils when record rates of crime and juvenile delinquency in the United States and Great Britain go hand in hand with full employment and high wages?

In the light of the proved and visible weaknesses of American public education, especially at the intermediate level, who can feel sure that all children are equally educable or that systems of training which leave children at an early age with a minimum of direction and discipline will lead to happy results, in terms of character and scholarship? The liberal, progressive assumption that the new is necessarily an improvement on the old looks stale and tired in this Twentieth Century. For it is still looking for a peer, in creative genius, of a score of composers and a score of novelists of earlier times; indeed the only unmistakable progress has been in the accumulative field of science and invention.

WILLIAM HENRY CHAMBERLAIN, in
the Wall Street Journal, Feb. 13

We have reached the stage where the one-time opponents of a managed economy, "government interference," and deficit spending now tremble in their boots at the slightest sign that the government might be disposed to let the economy take care of and right itself.

This column has bet for a long time on a continual, somewhat controlled inflation. The kind of economy we have predicates it, and we have the kind of economy our technology has created—and the kind most of us want. "Sound" money—and frugality—are gone with the wind.

But it's a hard world, psychologically and emotionally, for those brought up to believe that it's a virtue not to spend what you don't have.

DOROTHY THOMPSON, in
The Monitor, Jan. 24

Modern weapons have really created quite a new argument for pacifism. It is not merely that these weapons are so horrible, though it may be indeed that there is some pitch of horror to which it is immoral for man under any circumstances to subject his fellow man, just as most of us would say of certain forms of torture that they were wrong, whether the evidence proved them to be an effective deterrent or not. But the argument is rather this. Let us, if you will, sup-

pose it to be slightly exaggerated to say that a new major war would mean the annihilation of the human race or—what would be much worse—its permanent physical impairment. I am far from sure that it is an exaggeration, but no one seems quite certain. At least this is certain. One of the traditional arguments for a just war has always been that a war can only be just if, *inter alia*, it has a reasonable chance of achieving its purpose. Now in the past, wars often had such a reasonable chance. A war was fought to prevent or to obtain some particular limited objective. It was calculated that this province would or would not change hands but that, apart from that, the general pattern of society would go on. Often indeed that calculation proved fallacious and the war did in fact unleash all sorts of consequences that had not been at all foreseen, and indeed in this century with each war that has happened it has been less and less sensible to calculate in that way. But at least it has been to some extent sensible. Now it may be argued that it is not sensible at all. Whatever emerges from a new international war, nothing remotely like any of the institutions that began that war would emerge. It is, therefore, absurd to invoke the argument of self-defence, because self-defence in international affairs means the defence of institutions, and the institutions would be committing suicide by going to war.

CHRISTOPHER HOLLIS, in
The Tablet, London, Feb. 1

The responsibility of all those who are engaged in the communication of thought to the vast audiences which science has made available is staggering. Fifty years ago it was possible to communicate thought to only a few hundred or thousand people at a time. Today, the script-writers, authors, producers and actors, newscasters and commentators exert an impact on the minds of millions. This possibility has been increased by the gradual detachment of the human mind from objective standards of truth and morality. Utilitarian philosophy has gained such a hold in the field of secular education, that human minds have been conditioned to accept as true what the majority may think and to accept as right what the majority do. The virtue of judging human opinions and conduct by comparing them with objective norms has been sadly weakened. The modern age of constant noise and visual excita-

tion has dulled the art of logic, and has succeeded in brainwashing the untrained minds of multitudes who are prepared to accept the course of events as their code of truth and morality. So true is this that one may say that he who controls the media of mass communication, controls the minds of men.

ARCHBISHOP PHILIP F. POCOCK¹⁾

We should see to it that our loving and respectful attitude toward non-Catholics does not degenerate into indifference, eclecticism, sympathy or defection. This holds true for those who study the thoughts of others, are in contact with a pagan society and adopt the habits of the world in order to approach it (in apostolic works).

This applies to those who push tolerance to dissidents even to the point of justifying the dissidents' position; to those who hold talks with the distant and offend the near; to those who exchange the robes of the priest for the overalls of the worker; to those who speak of an "opening" (to the left) only that to leave the house and not to bring back those who are separated from it.

We must be watchful, I say. But we must not forget that the fundamental attitude of Catholics who wish to convert the world is to love it.

ARCHBISHOP GIOVANNI B. MONTINI,
quoted in *The Tablet*, Brooklyn
October 19

Fragments

THE WESTERN POWERS only help the Russian propaganda if they let the Russians make the large gestures, while the Western statesmen are left to draw attention to the practical difficulties. There is no reason why the position should not be reversed. (*The Tablet*, London, Jan. 25)

"Our small communities all over the United States are disappearing because of the fact that we have a few selfish people who have no regard for their little parish or town and are ready to sacrifice it for what, as a rule, are small material gains. This is not American and is not Christian." (Bishop Peter W. Bartholome)

¹⁾ *Proceedings of Fifth Annual Session of the Catholic Social Life Conference, Ottawa, Canada.*

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Modern Materialism and the Apostolate¹⁾

THE WORLD IN WHICH we Christians live is a great danger to the security of our souls. On numerous occasions Jesus our Lord warned His disciples against its sinful attractions, charms, temptations and seductions. That His Apostles gave heed to His admonitions not to be of this world we may conclude from what He said to His heavenly Father in His unexcelled prayer that He addressed to Him in the midst of His Apostles the evening before He died. His words are so telling and so timely also for us that we shall profit from hearing them again: "The world has hated them because they are not of this world. I do not pray that you take them out of this world but that you keep them from evil. They are not of this world even as I am not of this world." (*John 17:14-18*)

Clearly the world of which Jesus Christ speaks is not the world which He as the Word of God created. "All things were made through Him," writes St. John in the famous first chapter of his Gospel, "and without Him was made nothing that has been made." (*John 1:3*) This world is the entire universe, heaven and earth and all they contain, things visible and invisible. This world is good and beautiful and rich in the things with which it serves man. Of this world the Son of God could not say to His heavenly Father that it hated His disciples.

When He speaks in this instance of a world that is bad, full of evil, and hateful of those who follow Him, He means, as St. Augustine explains (Book I on the Lord's Sermon on the Mount, Chapter 6), not the world or "earth on which we walk with our bodily feet, but rather the men who love the world;" stated briefly, worldlings. They are so attached to the interests and pleasures of the world that they give little if indeed any thought to God, are heedless of His commandments, of His Church, and of all His institutions established for the salvation of their souls. Day in and day out they live as though they had no soul, as though there were no life hereafter. Are there really

such worldlings? Look about you, and you will find that they are not far from you. Perhaps they are of your family, or persons with whom you associate in daily work, or with whom you rub elbows in familiar social life.

The danger of being infected by the materialistic ideas of worldlings is not at all small. The spirit of the world with its many manifestations of materialism has assumed large proportions in this age of technical progress. Many Christians are not aware of the dangers of materialism because they do not see it as one of the worst enemies of the soul and of things spiritual. The greatest threat comes from atheistic materialism. It rejects completely the idea of a soul. In his encyclical on Atheistic Communism Pope Pius XI declared that Marxian materialism conceals itself under most seductive trappings. "According to its teachings there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man." This doctrine is being proclaimed and propagated today wherever peoples are under the subjection of communistic regimes. On this account there can be no pact, no coexistence with atheistic communism. It is intrinsically wrong, as the Sovereign Pontiff remarked in this same encyclical: "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

No less dangerous is practical materialism which still concedes that there is a God, a soul and a life hereafter, but in practical daily life pays little attention if any to the values of religion and to the spiritual needs of the soul. Worldlings imbued with this practical materialism spend their energies in acquiring earthly possessions. They find no meaning in the words of the Psalmist: "In God alone my soul finds rest, and from Him my safety comes." (*Psalm 61:1*) They set their hearts on the goods of this earth, disregarding the admonition of the inspired writer: "If wealth increases, set not your heart on it." (*Psalm 61:11*)

If the Church puts all this emphasis on the value of the soul, and constantly warns us against the dangers that menace its security, she merely fulfills the mission committed to her by her Founder, Jesus Christ our Lord. He came into

¹⁾ Reprinted from 1958 Lenten Pastoral, *Security for the Soul*.

the world as the Savior of mankind, in other words, to give to men all that is needed for the salvation of their souls. He died a cruel death on the cross, shedding the last drop of blood, in order that men might have life, and have it for all eternity. The emphasis of the Church on spiritual things, however, is not one-sided. She is much interested in the earthly well-being of mankind. The social encyclicals of the Sovereign Pontiffs on social justice, on the equitable distribution of the goods of this earth, on the rights of private property, the home, the farm, business, the giving of a wage to the employee that will allow him and his family to live in decent comfort, and allied social benefits, bear testimony to the concern of Mother Church about the earthly well-being of men.

Of late one has heard voices that the Church is against raising the level of a standard of living such as is worthy of the dignity of man. Nothing could be more untrue. A high standard of living, if not abused, is the fruitful tree of many material, cultural, charitable and even religious benefits. It makes possible homes that assure wholesome family life; provides the means for a better education of the children; enlarges opportunities for generous giving to the poor, the sick and the aged, in fact, to the varied institutions and organizations of Christian charity; and gives incentives to let the Lord have a share in the weekly, monthly, or annual income for the varied pious causes of His Church. Used in the spirit of love of God and love of fellowmen, a high standard of living makes life worth living, daily work a light burden, and the discharge of religious duties a pleasure.

Holy Mother Church may safely advocate a high standard of living, for she has effective means to restrain greed and avarice and rapaciousness—in short, love of money, which as St. Paul wrote to his favorite disciple Timothy, is the root of all evil. (I *Timothy* 6:10) In view of a money-mad craze that has taken hold of the hearts of many, the words of this keen observer of trends and searcher of the human heart bear quoting: "But those who seek to become rich fall into temptation and snares and into many useless and harmful desires which plunge men into destruction and damnation. For covetousness is the root of all evils, and some in their eagerness to get rich have strayed from the faith and have involved themselves in many troubles." (I *Timothy* 6:9-10)

Much concern has been expressed over the growing extent of Sunday shopping. In the end, the root of this evil is the covetousness of which St. Paul wrote. In some small outlying places there may be reason to open shops for a few hours on Sunday, but in larger urban centers there can be no excuse for it, especially since people have ample opportunities for shopping on other days, for instance on Saturday, because of the five-day work-week. Bishops are but fulfilling their duty when they urge the faithful not to make themselves accomplices in a practice which amounts to the desecration of the Lord's day by worldlings eager to make money even though thereby the Sunday is secularized. Good Christians will not be abettors of a practice that makes Sunday not the Lord's day but a money-changers' day.

One will have to expect outcries on the part of these commercial worldlings against any action taken by Bishops, priests and Catholics in general for the preservation of the sacred character of Sunday. They will try to rally their forces under the banner of free enterprise. Let it be said with all emphasis that the Church honors highly this freedom; she recognizes that it has been one of the big factors in making the American nation the most progressive, resourceful and wealthy nation in the world. However, face to face with a trend that endangers the sacredness of Sunday the Church has the grave duty to remind Christians of a principle that all good Americans accept, namely, that freedoms may be properly restricted, indeed must be restricted, where rights of man or of God are involved. All freedoms must bow to the sovereignty of the laws of God. If this is not done, social disorder will arise, sacred values of the soul will perish, and the entire fabric of the nation, no matter how mighty and powerful it may be in material things, will fall into ruins. That is the story of the history of nations. One hears and reads much of A- and H-bombs, rockets and missiles, as serious threats to our nation; they may be that, but they are external dangers against which ingenuity can find means of defense. The worst dangers to a nation are those that corrupt a people from within. Materialism, whether it be of the kind that is organized and propagated by atheistic forces or whether it be that of a practical kind in everyday living, is charged with such internal danger.

Each one of us has the duty to set up barriers against the forces of materialism that would invade the very sanctuaries of our souls. We have

to live in the world until the Lord calls us to our eternal homes; but in the meantime we must not be of the world. As we come to our churches on the Lord's day to show Him our homage of worship and to pay Him our tribute of love, we should also beg His mercy for those who through their neglect and indifference dishonor Him, and for those especially who desecrate His day by performing manual labor without serious cause.

And for ourselves we should beg Him to pray as He prayed for His Apostles, that as long as we have to be in this world our heavenly Father may preserve us from evil—above all from such evil as endangers the security of our souls, a possession more precious than all the wealth this world has to offer.

THE MOST REV. ALOISIUS J. MUENCH, D.D.

Catholic Social Action and Catholic Charities¹⁾

TALKING TO PEOPLE and reading the literature, I find a great deal of confusion as to just what is Catholic Social Action in practice. I think the difficulty may arise from the fact that Catholic Social Action has such a sublime task to accomplish. People sometimes confuse a part of it with the whole. For example, social education is a necessary part of the process of social action, but some people call it Social Action. They join a group and get a whole series of lectures. Perhaps it is Catholic Action of a sort, but a more accurate term might be Catholic Culture. They get discouraged because the education does not end in action and the whole process of Social Action loses devotees.

Sometimes people confuse social work planning with Social Action. For example, a director of Catholic Charities sees a need in his diocese for a summer camp for a certain group of children. With the authority of His Bishop he gets a sponsoring body, maybe his own Catholic Charities or some Catholic organization, the plans are laid, the finances arranged, the site and plant are secured, the staff employed, the program developed and the camp becomes a reality.

Perhaps the director of Catholic Charities finds that in his family service agency there is need for a psychiatric consultant in the Agency's program for staff development. With the proper authority he puts the matter before his financing body, whether that be the Bishop, the Community Chest or his own federation, and secures the necessary funds. He then seeks out a suitable available psychiatrist and the program begins.

Both these examples involve activity not related to any specific client but they do benefit people.

But they are not Social Action. However, they could lead to the use of Social Action. Suppose through the program of psychiatric consultation the need for better provincial mental health services should be indicated. The whole process of Social Action would then come into play.

Perhaps now we can understand better what Msgr. John F. Cronin says when he describes Catholic Social Action. He says:

"it concerns itself not so much with the life of the individual but rather with the life of society. It is interested in the problems of social organization and social institutions. It seeks to imprint Christian principles on the whole social fabric; but it is particularly interested in social legislation, social policy and social systems."

He points out that social justice requires Social Action. To quote him again:

"It is an obligation to group action, rather than an obligation resting upon an individual for personal action. It aims toward a basic change in the framework and institutions of society rather than toward specific and isolated reforms. The purpose of this change is the orienting of these institutions so that they will serve the common good and not merely the special objectives of particular groups."

If we study the words of Monsignor Cronin we find that Catholic Social Action has a sublime mission and indeed a most difficult one. It has the task of a complete reformation of the institutions of society wherever they do not or in whatever measure they fail to promote fully the common good. Leo XIII and Pius XI saw that the principles enunciated by the encyclicals could not operate unless there was a change in the hearts and minds of men. Hence the call to Catholic Action and Catholic Social Action. There must be a renovation of the Christian spirit and, follow-

¹⁾ Reprinted from *Proceedings of Fifth Annual Session of the Catholic Social Life Conference, Ottawa, Canada.*

ing from that, group action to reform the institution of society. Will anyone dare to say that this is not a sublime and most difficult task?

I think the time has come when there should be a fuller understanding between people engaged in Catholic social service and those who are engaged in Catholic Social Action programs. First of all, there should be no intellectual conflict between them. Every director of Catholic Charities has been told at some time or another that social workers are wasting their time, that they should be promoting what Social Actionists feel is necessary to achieve their ends. I remember being obliged to come to the defence of social work more than once when I was told that social workers were ineffectual because they did not as a matter of routine advise their clients to join a credit union or a co-operative housing group. Just how one would refer a baby in need of an adoption home for membership in a credit union I am afraid the profession of social work has not yet solved. Just how you convince a co-operative housing group to accept into membership a family evicted because they were obnoxious tenants, I do not know. I would think that after the family had sought and used the casework services of a family service agency, it is possible that they might grow to the point where they could take part in a co-operative enterprise, provided they have the financial resources to do so.

One might say these are far-fetched examples; but I give them to show that there is a specific casework process that is not social action but has definite value in itself. We in the field of Catholic Social Service have not been too successful in bringing to others, in terms they can understand, what is the role of the Social Worker.

We could go on enumerating examples of people in trouble who need the services of Catholic Charities and who can be helped and who must be helped through social services. Hypothetically we might think of a society in which there are no social service problems; but I think that must remain in the realm of hypothesis. We do have the fact of original sin, and we do have the words of Christ: "The poor you shall always have with you."

When I am confronted by people who say that social workers are not making good use of their time, I think of the problems that face mankind in the field of health. Laudable are the efforts and sublime indeed is the goal of the public health authorities who seek to rid our communities of

communicable diseases. Their programs require high skills, the best of research facilities, widespread education of the masses and group action to rid mankind of this danger to its health. But while the program is pressed forward, there are people who do suffer from tuberculosis. They are people with a problem in the field of health. We must also have the best of facilities for their care and cure. No one would label as wasted the efforts of the practitioner to treat the sick patient.

In society there are those who do not have the opportunity or the physical or mental or emotional strength or the moral stamina to cope alone with the hazards of living in society. They need help. These people must be given help through our social agencies. They are the clients of Catholic Charities. Let us do all we can to reduce the hazards; but let us also develop the finest facilities for helping people to cope with them.

While we have the words of Christ, "the poor you shall always have with you," we also have His commission: "Go and teach ye all nations,"—so the work of Catholic Social Action must be pressed forward.

Social agencies have taken part in many movements for the improvement of social service standards. They should continue to do so and expand their efforts in the Social Action process. They are in a strategic position to provide the fuel for many social programs. I sometimes think that social agencies become so engrossed with the demands on their services that they forget at times that social action is one of the processes of social work. It is axiomatic that the enactment of social legislation and the improvement of standards are brought about as a result of social action.

Local social agencies, particularly those in larger cities, usually look to their local welfare council to mobilize the group effort necessary to promote some project through social action. If the target is not local government, but a provincial or the federal government, the effort is made usually through the provincial or nation-wide welfare council. In some places, notably in the better-organized states of the United States, you have state-wide conferences of Catholic Charities and federally the National Conference of Catholic Charities who carry state or federal programs of social action either in concert with other state and federal groups, or on their own in matters where Catholic principles are at stake.

There are times when social agencies can and should use groups of people who are not specific-

ally in the field of professional social work. The social action groups in a diocese could well be recruited by social agencies to assist through social action the promotion of better standards of social assistance for our people.

To sum up, I think the time has come when all should understand that it is not a question of either/or. The social welfare agency staffed with professional social workers has in the past, does now, and must in the future provide a vital service to our people. Historically the Church has taken the best that science and the arts have offered and used it to promote the spiritual and temporal welfare of mankind. In our day the field of social work, through experience gained in its service agencies and through research in schools of social work and in the related disciplines and

indeed in the laboratory of mankind itself, continually develops and refines techniques for helping people. We must take and use whatever of truth emerges and we must put into the development of these services our own resources of intelligence, skill and high motivation for, after all, the Church knows what is man and what is his purpose in life.

At the same time we must, through Catholic Social Action, seek to imprint Christian principles on the whole fabric of society, particularly in the matter of social legislation, social policy and social systems.

REV. JOHN A. MACDONALD, M.S.S.
Archdiocesan Director of Catholic
Charities, Ottawa

SOCIAL REVIEW

Japanese Festival Christianized

IN LATE SUMMER, in almost every small town and village of Japan, the *O-Bon Odori*, or Festival of Departed Spirits, is held. During the festival the Japanese people invite their ancestors' spirits to come from their tombs and see that their memory has not been lost. The occasion is always marked by traditional dances by lantern light, with special songs.

An American Maryknoll missionary, Father Leo Steinbach, stationed at Kyoto, is probably one of the first missionaries in Japan to Christianize the *O-Bon Odori* festival. He enlisted the aid of some Japanese poets and musicians. Together they composed special music in the Japanese style, and wrote special words, using as their theme the mysteries of the Faith or the sufferings of the Japanese martyrs of the sixteenth century. On the evening chosen for the festival the celebration was begun with a Requiem Mass which Father Steinbach offered. Afterwards, the congregation moved to an open space outside the church. In a lantern-lighted area, traditional dances were performed and the new songs sung.

The new *O-Bon Odori* festival has spread throughout Japan. It has been adopted by many missionaries who are eager to show to their new Christians that the Church has no desire to take from them their old customs, so long as there is nothing in any of them which would be contrary to the Faith.

Unnecessary Sunday Work

WHILE WE IN THE United States are currently concerned with the growing trend of the commercialization of Sunday, Catholics in Germany have been fighting a similar evil—industrialization of the Lord's Day. The lenten pastorals of two German Bishops have re-emphasized the Church's stand on the hotly debated issue in German life—the so-called "rotating work week." In recent years this country's growing industries have adopted a plan—the "rotating work week"—to enable them to keep their plants operating seven days a week. In areas where the plan is in effect, employees are frequently required to work on Sundays.

Since its adoption many of the nation's Bishops have condemned the scheme for entailing Sunday work. Bishop Matthias Wehr of Trier, whose diocese borders on the vast Saar industrial complex in Western Germany, has urged his faithful not to forget "that work on Sundays never makes anyone rich—on the contrary, the desertion of the Lord's Day is the tomb of prosperity."

His pastoral and that of Bishop Simon Konrad Landersdorfer, O.S.B., of Passau, echoed the words of His Holiness Pope Pius XII, who condemned Sunday work in his 1953 Christmas message and reiterated the German Hierarchy's 1952 statement which also denounced it.

Last year His Eminence Josef Cardinal Frings,

Archbishop of Cologne, said in his lenten pastoral that the "rotating work week" involves the question "which of the two: man or industry, man or matter, comes first."

In a Labor Day address in 1957, Archbishop Lorenz Jaeger of Paderborn said "coal and steel are important, but God is more important. And he added: "When factory whistles drown out church bells, then Sunday no longer is the Lord's, but the devil's day. . . . It is mammonism, if material values are considered the highest."

At the same time the German Bishops have always made it clear that they wholeheartedly favor reducing working hours to provide the laboring classes with sufficient leisure time. "Such reasonable reduction," Bishop Wehr said in his pastoral, "should, above everything else, give the workingman a free Sunday."

Responsible labor union leaders and the Protestant churches are in full agreement with the Catholic Bishops' stand toward the "rotating work week." Willi Richter, president of the powerful German Federation of Labor, in a recent statement about the work plan adopted about a year ago by fourteen steel plants in North Rhine-Westphalia, said: "Work on Sundays should be restricted as much as possible, and a free Sunday guaranteed to each and every working man."

There has been a tendency on the part of employers and labor unions to disregard Article 140 of the German constitution which safeguards the observance of Sundays and legal holidays.

A special report has been issued by the Catholic Agency for the Industrial Ministry in the Essen Diocese—the See which comprises Germany's rich steel-producing Ruhr valley—to prove statistically that it is possible for even vital industries to adjust work schedules to give employees thirty-nine Sundays each year. Disregarding such recommendations, a growing number of employers, especially in the steel, rubber, glassware, pulp and concrete industries, continue to ask for Sunday and holiday exemptions.

Artificial Insemination

ARCHBISHOP WM. GODFREY of Westminster has warned Great Britain against giving the sanction of law to the practice of artificial insemination. Making his first public statement on this subject which has recently become the topic of lively discussion in Britain, the Archbishop did not mention artificial insemination by name, but referred to it as "new methods of generation." He stated:

"To endorse legislation which panders to passion rather than fosters virtue is to build on

sand. . . . To play fast and loose with the divine plan regarding the functions of marriage is to build on sand. To approve of new methods of generation which strike at the intimate relationship of man and wife, and the right of a child to come into the world with normal and natural parentage is not only immoral, but would be to build on so slippery a foundation as to court catastrophe.

"To pass any legislation which seems to condone even the worst sins against nature would, in my judgment, be so damaging to the morality of a nation as to militate grievously against that peace and well-being of a people that is the object of all government."

The subject of artificial insemination was suddenly made a national issue in Britain when Lord Wheatley, Judge of the Scottish High Court, declared in a divorce action that in his view artificial insemination by a donor without the husband's consent did not amount to adultery. This was the first time any such declaration had been made in a British court.

Joining in the condemnation of this immoral practice was the Primate of the Church of England, Archbishop Geoffrey Fisher. He expressed the fear that many people would accept the Scottish Judge's ruling on artificial insemination. As yet there is no British law on the subject. The Anglican Primate urged Parliament to take necessary action in this legal vacuum.

Exports to Red Nations Increase

IN A QUARTERLY REPORT to Congress, the U. S. Department of Commerce revealed that exports to Russia and her satellites rose to \$29,856,000 in the July-September period. That was more than five times the \$5,190,000 of exports in the previous quarter, and more than fourteen times the \$2,014,000 of sales a year earlier. For the first nine months of 1957, exports to Iron Curtain countries soared to \$40.8 million from \$8.8 million in 1956.

"The substantial rise," the Commerce Department said, "was chiefly attributable to greatly increased exports to Poland, to which destination the United States now maintains less restrictive export licensing policies, particularly with respect to United States subsidized surplus agricultural products."

The United States eased up on its restrictions last year after a new, more "liberal" communist government took over in Poland. U. S. officials hope that the relaxation will bring the Polish economy closer to the free world and wean it away from Russia. In general, our country bans the sale of strategic goods to Iron Curtain countries.

Installment Buying Declining—in Germany

BY AND LARGE, the thrifty German citizen has been less tempted by the allurements of installment-plan buying than has been the case in some other countries where legislative measures to limit the purchases on credit have been introduced.

According to the Ifo Institute in Munich, sales on the installment plan in 1957 accounted for only 13.7 per cent of the entire sales volume of the Federal Republic's retail trade. The corresponding figures for the three preceding years were 14.7 per cent in 1956, 14.8 per cent in 1955, and 15.5 per cent in 1954. Likewise, the medium- and long-term hire-purchase credits granted by the German banks to business enterprises and private persons show a downward trend. At the end of 1957, they accounted for 7.6 per cent of the total credit volume as against 7.9 per cent in the comparable period of 1956.

The present tendency of the German people to buy preferably for cash was preceded by a period when the installment-plan system was on the increase. During this period—from 1951 to 1954—the bulk of the German people satisfied its "catch-up" requirements deriving from the war. At present the main installment-plan deals are made in connection with the acquisition of passenger cars.

Religious Recession

THE AUSTRIAN BRANCH of the International Catholic Institute for Social Research reports that the generation between the ages of twenty-five and fifty is conspicuously absent from churches in predominantly Catholic Austria. To counteract this religious decline small groups of capable laymen have been organized to carry out missionary work among the people who came to majority in the depression, World War II and the early post-war years. The service of laymen is needed because of the drastic shortage of priests. In the Diocese of Vienna alone, which has a Catholic population of more than two million, at least one thousand more priests are needed. New parishes are necessary and the boundaries of many existing parishes should be re-drawn, according to the report.

Another report informs us that religious observance in rural Italy is declining seriously. A recent survey disclosed that "the overall information gathered confirms the already widespread con-

viction that religious practice in rural areas is undergoing a critical phase." The official organ of the Catholic Institute of Social Action in Italy, *Social Orientations*, sent out questionnaires to "qualified persons of sound experience and long-time rural residence." The 190 replies were said to be representative of the nation's rural population. The prevailing opinion is that there is a "notable diminution" of church attendance in Italy's countryside as compared with the prewar period. According to the survey, those who do attend church are better informed; but rural priests have less contact with the faithful than before the War. Further, there is no sign of an improvement in the situation. The report also noted that seventy-seven per cent of the replies regarded the moral problem of rural youth as serious.

Closer to home, we read of the serious concern expressed by a Lutheran Church leader over the decline in religion among college and university students. The Rev. Dr. Donald R. Heiges of Chicago, director of college and university work for the National Lutheran Council, stated recently that students' interest in religion reached its peak between 1946 and 1951. But the student of today, he observed, is "preoccupied with secular values and is insulated against eternal issues." He described that preoccupation as the beginning of "a new era of pagan religiosity."

We have no recent report on the religious status of Catholic students in the U. S. generally. There is no reason to believe that religion is on the decline among those students who attend our Catholic institutions of higher learning. On the contrary, we are warranted in feeling encouraged over a deeper piety which seems to prevail quite generally among those young people who enjoy the privilege and benefits of Catholic education. Concern is often expressed over the large number of our students in non-Catholic colleges and universities. Among these, Newman Clubs are certainly doing outstanding work. Nevertheless, disclosures, such as that made not long ago by Father Halton at Princeton, give little reason for complacency.

Within recent years various polls and surveys have purported to indicate a general religious revival, especially in our country. Assuredly, such a phenomenon would prove to be the source of great satisfaction to all people of good will. However, we must be wary of becoming over-optimistic. Such reports as those emanating from Italy, Austria and certain sources in our own country are bound to have a sobering effect.

HISTORICAL STUDIES AND NOTES

REPORT OF REV. FRANCIS XAVIER PAULHUBER, MISSIONARY, ON HIS LABORS IN THE UNITED STATES, 1851-1856

III

(Concluded)

THE SUMMER OF MY last year in America (1856) was the most happy period of my sojourn there. The Bishop paid me several visits every week. I was with him practically every day, since I had become a sort of secretary to him. I was on the best of terms with the two other German pastors of the city. Very often we joined a group of educated Germans and spent many an evening with them in the good old Bavarian style. I was also a frequent caller at the Convent of the Notre Dame Sisters. My own congregation gave me proofs of the greatest satisfaction on their part.

In these happy circumstances the Rt. Rev. Bishop surprised me with a bit of news which was to exert the greatest influence in determining my return to Germany. I did not wish to be raised to a higher position. Nor did I wish to be attached to America for lifetime. (Evidently Fr. Paulhuber was to be promoted to the rank of bishop)

During the night between the first and second of January, 1856, I twice felt called and urged to get out of bed. I arose, looked about and did not find anything. Two days later I stood at the grave of the mother of one of my fellow priests and delivered the funeral sermon. I said at once: "I have done this service for this deceased mother in a greater depression, since an interior presentiment tells me that at this very moment a priest in Europe is performing the same service for my own mother." Indeed, news from Europe told me later that this had actually happened.

With greater delight than ever before I would stand at an earlier hour at the shore of the sea to gaze at the luminous stars of heaven which seemed to carry to me greetings from my fatherland. I would feel as if they called out to me: "Enough of trials. Enough of labors." I had but to present one more of my scholars to the Rt. Rev. Bishop for ordination. This happened in mid-July. Then the hour of return had struck.

I could not say that I would never return to America; I was undecided on that score. A vicar

was appointed to replace me. All my belongings—a select library of great value, precious priestly vestments and other things—were left behind. The sale of my dear horse furnished the money to defray expenses of the return voyage. I dined with the Rt. Rev. Bishop in the company of some priests, whilst in front of the house the buggies stood in readiness to take me and a cortege to the depot; large crowds of parishioners had also assembled. We opened the door and went out. When I cast a last look at the church and the priesthouse, tears came to my eyes. "There in that corner," I said to the people who were standing about, "the cornerstone is laid. Open it some time later and read what is contained in the documnets encased." They all listened to these words without saying anything. In the previous year I had enclosed a writing bearing these words: *Tempora proxima Americae nefautissima*. (Bad times are coming over America).

Finally came cordial embraces and hearty handshaking and we were off to the depot. When the train began to move, a doctor put his hand through the window and with great emotion wished me a last "good luck" on my voyage. This man was a native of Hildesheim. I was instrumental in making his fortune. Five minutes later I did not see anything: Milwaukee and its unforgettable citizens had vanished before my eyes.

Twenty-two hours later I arrived in the American Rhineland in Ohio—the city of Cincinnati: a most beautiful and at the same time most populous city. I remained there a few days and became acquainted with no small number of people. I also stayed some time with His Grace, Archbishop Purcell, one of the most courageous defenders of Faith, a second Doctor Eck (greatest opponent of Luther). One morning, when fog covered the beautiful Ohio Valley, I left on a train from Cincinnati to go to Columbus, Ohio. We had left Cincinnati hardly an hour, when a jerk aroused the curiosity of the passengers, all the more since the train stopped for a few minutes. Leaning out the windows we saw lying on each side of the

right of way the half parts of a horse which were still moving somewhat: the cow-catcher had severed the horse and thrown the parts on both sides of the track. We passed Columbus at noon and arrived in Pittsburgh, Pa., in the evening.

This is a most remarkable city. Its location reminds me of Eichstaedt; but the bluffs are steeper and rougher. The westward flowing Ohio River is navigable for steamers at this point. The big city resembles an immense furnace through whose chimney rise clouds of smoke intermingled with flames of fire like lightning. Pittsburgh is one of the largest manufacturing cities, boasting large iron-works in countless numbers. If you walk on the streets half an hour, you will be covered with a layer of dust so that you may write legible words on your clothes. The exteriors of the houses and churches look dark. Even the interiors are darkened. White clothes must be wrapped up in two covers to keep them clean. Yet the place is healthy. I here met some old acquaintances who five years ago had come over on the same ship. The Redemptorist Fathers were most friendly hosts to me. In their Church of St. Philomena I preached my last sermon on American soil.

A few days later I took a train to St. Vincent's, the famous Archabbey of Father Boniface Wimmer, which is not far distant from Pittsburgh. The Abbey is a monumental work which King Louis of Bavaria had erected in the American Republic. As I said above, I had become intimately acquainted with Father Boniface on my voyage to America in 1851 with the result that I have the highest esteem for him. My experiences in America, the peculiar conditions and the qualities of missionaries to grapple with them, have convinced me that I can publicly state: The Benedictine Fathers are the ideal missionaries for America. Shortly after my visit to St. Vincent's I wrote to a leading prelate of America: "Observing the Benedictines in St. Vincent's, you cannot overlook that they are true sons of their forefathers, cultivating our own German Fatherland with the same zeal and the same spirit, spreading knowledge and culture of manners."

Father Boniface has performed the greatest cultural work achieved by the Christian missionaries in North America. What is the answer to the question: How could this man, who in his exterior does not differ from the average, achieve so much? The answer is simply that Father Boniface is a living exemplification of *Ora et Labora*.

When he has finished his spiritual and pastoral duties, he puts aside the insignia of his dignity, dons the rough garb of a laborer and leads his equally high-principled brethren by being the most zealous of all in every labor. This one-time little chapel and poor dwelling of a missionary was replaced within a short time by an abbey which even now can rival the grand old abbeys of Austria. The buildings connected with the Abbey now form a whole village in which all the trades are represented from tannery to goldsmithery and jewelry. In this monastery all branches of science and art flourish. The Abbey has already become one of the most famous monastic institutions on this side of the ocean. Moreover, a number of landed estates belong to the Abbey. Several missions are attached to it and branch-houses have been recently established at various places of the United States.

It was a great surprise to me on entering the refectory at noon to see more than two hundred men wearing the Benedictine habit seated at table eating their frugal fare with thankful hearts.

The average American pays his respect to such institutions and is amazed at them, even though he may be ever so great a bigot and an enemy of Catholic priests and monks. In one of the largest rooms of the Abbey hangs a larger than life-size portrait of the noble benefactor of this institution—King Louis I of Bavaria. The portrait is adorned with the royal insignia. The average American may not like royal splendor in any man; but when he is told that the grand institution round about him is to the largest extent the creation of the man represented on that large picture, he pays his respect to the great king by muttering "a very fine man."

In considering how Fr. Boniface actually did build his grand abbey, you may think of possible methods which he may have pursued. You may think that he had intended building only a magnificent cathedral costing about a quarter-million dollars and a grandiose residence for \$100,000 for a prince in medieval style. Or, he could have used all the missionary money which was collected by begging; he may even have taxed the poor missionary priests twenty or thirty per cent in order to make a striking impression on Americans who would ask: How rich is the man? You may imagine Father Boniface to have lived in grand style while forsaken settlements would appeal to him to assist them in building a log chapel and school. Or, you may imagine that he de-

clared as his personal property the land and buildings, and speculated with these possessions. You may also imagine that he sent out agents to collect for him. All these things could have been done, but they would have been methods employed to build up this abbey other than the one he had chosen, namely, to build it with his own personal labor.

Industry and economy on the one hand, and humility and self-abnegation on the other, gave rise to his work and insured the continued blessing of his institution. Since Father Boniface chose to follow this method, his work became different from that of other men and he had to overcome difficulties which would have proved to others insurmountable. His courage, his perseverance and the powerful protection of his royal benefactor in Rome insured his final success.

I departed from St. Vincent's of an afternoon and crossed the wildly romantic Alleghany Mountains region in a train. During the night I passed Harrisburg, the capital of Pennsylvania, and at noon I arrived in Philadelphia, "the most elegant city of America." In truth, half of Philadelphia is covered with veritable palaces. I stayed there with the lovable and hospital Redemptorist Fathers at St. Peter's Church. I had a long visit with His Excellency, Bishop Neumann, a native of Austria and member of the Redemptorist Congregation. Bishop Neumann was the last prelate to urge me to return and take charge of his seminary. Bishop Neumann later died suddenly while walking on the street. Miraculous events after his death corroborated his reputation for sanctity.

Finally on August the 7th, 1856, at 5 o'clock in the morning, I went on board a little steamer anchored in the Delaware River outside the city. An hour later we anchored lower down the river near a colossal steamer, the City of Baltimore, which was 337 feet long and was to take us to Liverpool, England. A curious assemblage of various nationalities was to be found on board: North and South Americans, Irish, Italians, French, Spaniards, Russians, Poles, Swedes and Germans of all ethnic groups. Among them were found persons of various stations of life and professions.

During the first hours a great mishap took place. The pilot, who steered the ship down the Delaware into the ocean, and the captain had indulged in intoxicant drink. At the time when the pilot left the ship, the captain had been totally intoxicated. This is no trifle, in view of the fact

that the lives of the passengers depend on the presence of mind of the captain. For this reason the passengers were about to refuse to go to sea. However, the captain of an American warship, a Catholic and convert to the Faith, succeeded in quieting the passengers. (In one year thirty-seven officers of the American marine returned to the Catholic Church.)

We had on board an American Protestant clergyman. He came to me and said ironically: "Did you hear that a priest of Philadelphia had married and absconded?" "Oh yes," I said, "I did hear it; but is this a surprise to you?" "Surely, the man has no sense of honor any more." "However, I am surprised that you say this. For three hundred years ago another priest married and left his order. Accordingly that man also had no sense of honor." The clergyman walked quietly away.

I jotted down in my note-book our exact location every day at noon. I will give our ship's log, since many are interested in knowing it:

August 8, 1856: 39°, 38' northern latitude, 65°, 14', 15" western longitude. Course: East'-north-east. Distance: 254 miles.

August 10, 1856: 42°, 58' northern latitude, 60°, 35' western longitude. Course: Northeast by East, ½ East. Distance: 240 miles.

August 11, 1856: 44°, 50' northern latitude, 55°, 41' western longitude. Course: Northeast by East, ½ East. Distance 240 miles.

August 12, 1856: 46°, 25' northern latitude, 50°, 50' western longitude. Course: Northeast, ½ East. Distance: 254 miles.

August 13, 1856: 48°, 17' northern latitude, 46°, 52' western longitude. Course: Northeast, ¾ East. Distance: 252 miles.

August 14, 1856: 49°, 54' northern latitude, 40°, 26' western longitude. Course: East'-northeast, somewhat East. Distance: 272 miles.

August 15, 1856: 50°, 20' northern latitude, 34°, 11', 30" western longitude. Course: East, ½ North. Distance: 246 miles.

August 16, 1856: 51°, 42' northern latitude, 28°, 07' western longitude. Course: East, ¼ North. Distance: 24 miles.

August 17, 1856: 51°, 07' northern latitude, 21°, 54' western latitude. Course: East. Distance: 245 miles.

August 18, 1856: 51°, 13' northern latitude, 15°, 18' western longitude. Course: East. Distance: 260 miles.

On the morning of August 19, 1856, at 4 o'clock, I put my head through the round window of my cabin and saw the bare, wild and rocky capes of Ireland. At noon we passed through the Irish (St. George) Canal. It was one of the nicest days of my ocean voyage (some of the previous days had been very stormy). Not a cloud was to be seen and the water did not even show a ripple, resembling a large mirror. A large number of fishing boats hoisting red sails were at sea late at night catching fish. Our giant steamer passed through their lines in majestic grandeur. On the left Ireland and the city of Cork, and on the right the shores of Wales were quickly left behind. Flag signals announced our arrival to the stations on land and telegraph transmitted the news to Liverpool. "Good night," said the captain to us as he took his leave, "tomorrow we will have different weather."

I slept till about six o'clock in the morning, perhaps as soundly as never before. When I awoke, I should have been frightened, for the poor ship was creaking on every side while the woodwork on the interior was cracking ominously. There was a jerking and rumbling down below as a storm raged outside. When I arose from my bed I could hardly stand erect; but I did not feel any symptoms of seasickness. With haste I intended to go on deck, but when I had ascended the winding stairs, an officer of the ship said to me: "Do not step outside if you are afraid." Nevertheless, I climbed up to the top deck. The sea was foaming like lather amid a roaring, hissing and thundering which was so loud that even the loudest shouting availed nothing in communicating with a bystander. Amid all this noise the trumpet of the captain blasted and the whistle of the mate pierced the air, giving orders to the crew. The ship trembled like a frightened horse. Froth sprayed thirty feet high into our faces. We could see in the distance how the storm threw up large waves, causing them to rise some distance in the air. To our right about two hundred feet was a terrible wall of rock with numerous jagged rocks and dangerous projections. On one of those projections, called Holy Head, was perched a lighthouse. At that spot many many ships have foundered.

Toward noon we espied a brig at a considerable distance, dancing on the waves like a swan; it was the boat of the lighthouse pilot. A small open canoe was let down and six sailors and the pilot wearing tar jackets began to row towards our

ship. They approached amid most hazardous conditions, tossed to and fro by the waves of the stormy sea, so much so that some passengers on the deck turned their eyes away or even descended into their cabins. Several times I saw the canoe thrown up into the air so that I could see a void below it. When the canoe had come to a distance of thirty feet, a rope was thrown to the pilot which he quickly fastened around his body. He then jumped into the water. The canoe tried to get away from the steamer to avoid the danger of being wrecked by it.

Towards three o'clock in the afternoon amid heavy rain we steered into the interior port of Liverpool. An hour later we were sitting comfortably in the Queen Victoria Hotel. This hotel was owned by a native of Bamberg. All his servants and employes were German. Some time later we intended to take another look at our good ship but it had already been taken to the dry dock. We did inspect the seaport to some extent, for Liverpool possesses what is perhaps the largest harbor of the world.

The next day we formed a smaller group of Germans and German-Americans and took a train for London. There we again lodged with a native of Bamberg. I had been in London once before, but stayed three days this time to get an idea of this metropolis and the life of the people. London should be seen before Paris or any other city. Of the thousands of remarkable objects to be seen there I mention only three: the Crystal Palace in Sydenham (formerly in Hyde Park), the British Museum (with precious objects of antiquity, natural science and so forth), and the zoological garden (the largest in the world. A visit to Westminster Abbey should not be missed; it alone would be worth a trip to London.

At three o'clock in the afternoon I took a train for Dover and at midnight I went on board a steamer for Ostende, where I arrived in the morning at eight o'clock. We continued our trip, passing through the Belgian cities of Malines, Louvain, Liège and others, and in the afternoon we neared the German border. At Vervier a conductor entered our car to collect the tickets. When he said in the good old Bavarian dialect and with most friendly mien "*jetzt gehts an*" (now we start), we Germans were electrified. A stout, easy-going Viennese who was accompanied by his daughter literally shook for joy and delight. In the evening we found ourselves sitting in a fashionable hotel in Deutz opposite

Cologne. The following day we stopped in Mayence, having come down the Rhine on a steamer. A train took us the next day from Mayence to Heidelberg, Bruchsal, Stuttgart, Ulm, Augsburg and Munich, where I arrived at two o'clock in the morning, having escaped a great danger at Nanhofen. On the same morning at six o'clock I prayed in the church of the Herzog-Spital at the Blessed Virgin Altar, moved to tears of thanksgiving. This occurred on the 27th of August, 1856.

What has been the result of this episode in my life? I have, with the help of God, executed what I had undertaken, not less, but rather more than I originally planned. What I have gained in knowledge, experience and the like, God alone can determine. I am satisfied with all. That is my personal affair. Perhaps I have also gained some merit. I do not expect any recognition or reward for my work in this world; it would be foolish and futile to do so. Some could not understand my undertaking. Some even now may grin a supercilious smile when it is mentioned. I

simply state: "I intended to take part in an ecclesiastical crusade and have served the term of my enlistment faithfully. To anyone else who is called for this work, I say: "Go and do the same."

DOCTOR PAULHUBER

Heideck, March 6, 1864.

* * *

This account of Father Paulhuber's missionary endeavors has been translated from the original which appeared in *Social Justice Review (Central-Blatt and Social Justice)*, vol. X, issues from May, 1917, to March, 1918, incl. I have translated Fr. Paulhuber's account in its entirety. In the *CB and SJ* version, F. P. Kenkel, editor, eliminated the references to the quarrels which had taken place among some of the early German settlers. In this connection it is worthy of note that Fr. Paulhuber restored peace by building a church in each of the four larger settlements where discord had broken out.

REV. JOHN M. LENHART, O.F.M., Cap.

Book Reviews

Received for Review

- Dehau, Peter Thomas, O.P., *Eve and Mary*. Trans. by the Dominican Nuns of the Perpetual Rosary, La Crosse, Wis. B. Herder Book Co., St. Louis. \$3.95
- McAvoy, Thomas T., C.S.C., *The Great Crisis in American Catholic History 1895-1900*. Henry Regney Co., Chicago. \$6.00
- Sorg, Rembert, O.S.B., *The Mass for Labor Day*. A Study of the New Mass of St. Joseph the Workman Against the Background of American Labor. Pio Decimo Press, St. Louis. \$1.00 (paper cover).
- Venerable Louis de Granada, O.P., *Summa of the Christian Life*. Vol. III. Translated and adapted by Jordan Aumann, O.P. B. Herder Book Co., St. Louis. \$4.75.

Reviews

A Catholic Catechism. Based on the original German version of *Katholischer Katechismus der Bistümer Deutschlands*, published by Herder, Freiburg, 1957. English edition by Herder and Herder, New York. Pp. 448. \$4.95.

THIS IS NOT A BOOK REVIEW in the ordinary sense. It is a "discovery" I feel urged to share. I am not a catechist, or a specialist in the field, but as a parent I claim a first rate concern with catechisms. I might as well admit from the start that I am not "ob-

jective." -Too long did I have to wait for this book, too many years have I searched for just such a catechism to have the cool and distant "air" of a reviewer. Few books have I presented with so much personal satisfaction and deep gratitude to God as this one.

As a child already I was stumped by the fact that catechism was the most un-loved book and the most un-loved "subject," although it dealt with the most-loved object. Though college "religion" got me over this difficulty, catechism nevertheless remained a kind of "technique" to instruct children and converts in religion. Yet, how we needed a small, handy *summa* of our Faith, representing and containing the sum total of the Church's teaching! We searched for such an ideal volume when we got married. We searched again when friends and potential converts, yearning for something more "inviting" shuddered at the looks and make-up of the penny-catechism. When the children came along we put all our efforts into making religion "alive," so that religion lived would be strong enough eventually to meet religion taught without repercussions. At Confirmation we made a valiant effort, purchasing a new copy of the most recent, complete catechism and handed it to the new Christian militant as a reference book for a lifetime. Needless to say, its paper-bound cheapness already prevented it from becoming a life-long treasure.

But now the ideal book is here, just in time for a new generation about to strike out on its own. Here is a volume containing the complete doctrine of the Catholic Faith, the faith that is our most valuable endowment for time and eternity. Not designed as a school book, though it could be used as such, it is an outright beautiful book to look at, a joy to page through, an inspiration for thought and meditation, and there is nothing to apologize for in case a non-Catholic should pick it from our shelf.

This new catechism is the fruit of the labor of numerous experts, educators, priests, scholars, who for seventeen years worked hard for this new approach to teaching religion, for a modern German catechism. After thousands and thousands of suggestions for changes, re-formulations, etc., had been discussed and considered, in 1955 it was finally accepted by the German Bishops. It is this broad collaboration and this really "general" interest in the whole enterprise that over the long years of work made this catechism such a success. Translations into different languages are coming out with great speed. The Church at large can only gain by giving its faithful access to this book. To the American public it is offered as a handbook for Catholics and for all who are engaged in teaching religion even though they are still bound to use the approved catechism of their diocese. It is a help for priests, teachers, students and just "ordinary Christians;" for fathers and mothers who want to be able to learn with their children and to help them understand about the living, organic structure of the "edifice" of their faith. What in my memory (and again listening to our own children learning their catechism by heart) used to be mere "anatomy," or cut and dried parts, to be numbered and identified, is now presented as a living and coordinated whole. Its presentation is as interesting and exciting to read as the great story of Salvation deserves. What strikes one most is what one reviewer called "scripture-soaked theology"—the tying-up of the Old and the New Testament with each lesson, and the generous use of psalms and scripture quotes as prayers. It is still a book for children to learn about God and Christ and the Church. But it is more of a reader than merely a questionnaire providing right answers for questions (questions which few children would ever formulate or answer in such a manner).

The structure of the book in its content, the excellent illustrations (the American edition in color) the layout and make-up—all work together to present the precious load of essential Christian doctrine in a simple, reverend and outright happy way. It is no longer the school text one wants to "get rid of" as soon as possible; rather it is a handy manual to reach for time and again. It is no longer the scaffold—precarious and unimaginative—of a possible "cathedral of faith," but the complete structure, well put together "in which every child will find all he needs for his religious life, in which he can feel happy and at home."

It comes as a surprise and every teacher and parent will smile in unbelief, when one of the many workers responsible for the new German catechism, Clemens Tilmann, mentions among his "Ten Rules for using the

Catechism": "Do not forbid the children to read ahead... take notice and commend them when they tell you they have discovered something particularly beautiful and interesting..." I cannot remember having read ahead in my catechism (I know my children did not); but now it will be quite different. There are beautiful and interesting things to be discovered: pictures to look at, to ask about; stories to read and share, prayers to say and even "things to do."

And what about the questions and answers considered necessary to the essence of a catechism? Do you remember those which we used to trip over because of their unfamiliar wording and different constructions, which with much sighing and weeping we were made to memorize? Questions and answers are also in the new catechism; but they are few and far between, located at "strategic" points. The questions are carefully phrased so that at the end of each lesson the essential content is simple and intelligibly concentrated. The English edition, which is not a word-for-word translation of the German original but rather carefully worked-over, perfect in English and in idiom, has the added convenience of an index if one needs to find things in a hurry. (To the readers of *Social Justice Review* it will be of importance, that under *social* there is a whole page of references where the catechism points out the social implications of the creed, the Church, the sacraments, etc.)

Now I hope that my enthusiasm is understandable; for this is a book of many uses: for the newly-weds to help them build their Christian home on solid faith and doctrine and a healthy prayer life; the gift for the convert after he has outgrown the penny-catechism; the gift to young parents intent on living their faith with their children and backing up religion lived with religion taught; the gift for the godchild at Baptism and Confirmation to impress and emphasize spiritual relationship and responsibility of the sponsor for the new Christian. And after all is said and told, this newest Herder enterprise ought to bring untold blessings upon the Catholics of the United States.

DR. THERESE MUELLER
St. Paul, Minn.

The Catholic Church, U. S. A. Edited by Louis J. Putz, C.S.C. Fides Publishers Assn., Chicago, 1956. Pp. xxiii+415. \$5.95.

This work is divided into three sections: one deals with the history and structure of the Church; another with her regional diversity; and the last with her influence in the United States. History plus statistics make up the bulk of the book. Though it resembles an almanac, it suffers from one crippling defect: no index.

With twenty-five authors contributing to the book, some essays were bound to be superior to others in style and content. At least two are reprints: Msgr. Ellis' on lack of scholarship appeared in *Thought* and Father Ong's, "The Intellectual Frontier," forms part of his

book, *Frontiers in American Catholicism*. The editor devoted little effort to improving the style of the contributions and to eliminating superficial errors from the manuscripts. While many words are capitalized, Mass appears in small letters twice on page 15 and in capital letters on the following page.

The book emphasizes the problems consequent upon immigration and it harps needlessly on the undistinguished ancestry of the Hierarchy. Bishop Wright starts off by quoting Archbishop Cushing on page xvi: "Of all bishops, archbishops and cardinals in the history of the Church in America and down to the moment of writing, not one is the son of a college graduate." On page 18 Father Weigel repeats it, but recedes: "This dictum may not be totally exact, but it certainly is true of the majority of bishops and priests." Father Colahan repeats it on page 75 and limits it: "No present member of the Hierarchy." It occurs again on page 258, and for the fifth time Msgr. Ellis quotes it on page 334 with a precise footnote.

Father Henry Browne states on page 35: "Catholics entered the twentieth century being thoroughly American—as even the jingoism of some American bishops about the Spanish American War had shown—and therefore fearful of social upheaval." A significant idea lies between the dashes. Why not name the bishops bitten by jingoism? Perhaps this jingoism had repercussions in Rome precisely while *Testem Benevolentiae* was taking shape.

Similarly on pages 53 and 142, the reader would like the names of the bishops who petitioned the Pope to suppress NCWC. Again on page 183: "Ecclesiastical sanctions had to be exercised in one diocese against those who sought for an exclusive French indoctrination in the Catholic high schools." What diocese?

Readers of this publication will be interested in noting that the mid-west took the lead in the liturgical movement (p. 193), and specifically that "the Central Verein was the first lay group to endorse and promote the liturgical apostolate (1927)." (p. 311) Labor is discussed; but the reviewer looked in vain for an appraisal of Bishop Haas, not to mention others who dealt with the matter in a less successful manner. Archbishop Lucey deals with cultivating vocations and dynamically asserts: "Vocations in adequate numbers don't just happen. Bishops and pastors must make it their business to foster and develop vocations. They must have a program and they must work at it." (p. 231)

Education is discussed from a variety of angles. Unfortunately studies in the lack of Catholic intellectual culture rarely analyze seminary training and seminary mentality. This book touches on the sore spot by way of an apt quotation (p. 338), and it also points out that "more than half of the seminarians in the New York Archdiocese are sons of workers." (p. 199) In the opinion of the reviewer the culture question is in large measure a seminary question.

Although catechetical methods have long been a matter of controversy, Msgr. Hochwald favors the catechism and predicts that it "will remain the core of teaching methods in Christian Doctrine." (p. 116) The appearance of the *Catholic Encyclopedia* is mentioned as a

milestone in Catholic history; but no space is devoted to the question why it seems impossible to bring out a revised edition.

Father Ryan touches on the Third Plenary Council and the School Question. It should be noted that the Council was a Mid-west project. The bishops of the East were not enthusiastic about having a council. Ryan avers: "Rome unquestionably favored some compromise with the State" (p. 60), and he suggests that this was the case before Satolli arrived with his controverted points. This statement deserved careful documentation. The *agenda* of the Council was drawn up in Rome, and Rome approved the decrees in their final form. How could there have been a compromise era between the approbation and the arrival of Satolli? If Ryan means that Rome tolerated having Catholic children attended public schools with some supplementary Catechism lessons where it was impossible to operate Catholic schools, that could hardly be termed a "compromise."

While phrases and fine points can be argued, all in all, the book will painlessly enlighten many Catholics about their past and present status, and it will be a revelation to many of our Protestant fellow Americans.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

Grabowski, Stanislaus J., *The Church*. B. Herder Book Co., St. Louis, Mo., 1957. Pp. 673. \$9.50.

When faith seeks understanding, a duty incumbent upon every believer, the quest, if rightly ordered and sincerely pursued, brings the Christian not only to a loving gaze on Truth but to a knowing possession of Love and Life. In the case of St. Augustine, Vision, Love, and Life converge in the doctrine of the Body of Christ—the Church, which for him is the essence of Christianity, the principle of unity in his theology.

Father Grabowski's scholarly treatment of St. Augustine's theology is a significant contribution not only to current literature on the Church but even more to current theology on the Church. Steeped in the richness of St. Augustine's voluminous sources, careful in interpreting and digesting them, the author brings this great Father of Western Christianity into the contemporary renaissance of the doctrine of the Mystical Body of Christ and lets him speak for himself.

The emphasis in what the Latin Father has to say is in the direction of the internal constitution of the Church, of penetrating insights into the mystery of unity between Christ and His members. Nevertheless, St. Augustine, fascinated by the depths of meaning in the concept of unity and the relation of unity to real being, never loses sight of the fact that the Church is an organism, an integral real being (the Person Who stretches from heaven to earth) with both external and internal elements. Although St. Augustine sometimes views the Church from its visible elements, sometimes

from its invisible Life, he frequently associates both in one breath. There is no dichotomy, however, between his principal concern with the mystical, sanctifying Life of the Church and the sacramental, social, juridic institution founded by Christ.

Father Grabowski makes this "emphasis within a balance" the frame of reference against which he presents St. Augustine's theology. Part I of his book is concerned with the constitution of the Church as the Mystical Body of Christ, as a hierarchical body, and as a social body. He then relates these last two aspects to the Body of Christ. Part II is devoted to the internal constitution of the Body of Christ; Part III, to the Church and sinners. This excellently and copiously documented book is not only a synthesis of St. Augustine's theology but a bibliographical aid to rich source material on the Church.

To those within the Church who wish a deeper understanding of what their membership in Christ's Body implies, to those who, while understanding, thirst for the wisdom that engenders more intense possession of and participation in the Life of Love, to those who have not yet caught the meaning of the liturgy as the Mystical Body, the Whole Christ, at prayer, Father Grabowski's book will bring joyous satisfaction. Moreover, to those outside the Church who are groping for unity, for the absolute, for a supernatural objective religion, for an offering worthy of a Supreme Being, for solidarity free from defectibility, Father Grabowski's treatment of St. Augustine may perhaps be the means of bringing many that oneness of creed, code and cult for which they yearn.

St. Augustine's impact on the tradition of Christian humanism today is no less than it was on its development in the patristic period. In the twentieth century as in the fourth and fifth, his rhetoric instructs, persuades and moves. We are indebted to Father Grabowski for letting Augustine's voice continue to express the revelation of God and to bring the believer into greater possession of the Truth with Whom union in Love is the ultimate purpose of the Mystical Body of Christ—the Church.

SISTER MARIE STEPHANIE STUEBER, C.S.J.
Fontbonne College, St. Louis, Mo.

Shaw, James G., *Edwin Vincent O'Hara*, American Prelate. Farrar, Straus and Cudahy, N. Y., 1957. Pp. xiii, 274. \$4.00.

Whenever I met former Senator James C. Kem of Missouri during my years in Washington, he would invariably speak with pride of his Kansas City residence being across the street from where Bishop Edwin V. O'Hara lived. The personal pleasure which the Missouri solon derived from this association was shared by many non-Catholic Missourians, from President Truman to countless "unhonored and unsung."

This comparatively brief biography records the factual achievements of the late Archbishop, following him from his birth in Southern Minnesota to his death in Northern Italy in September, 1956. The imposing list of deeds is proof in itself of the flame of zeal and

ability which glowed beneath the calm exterior of the man. As is to be expected in a life chronicle produced so quickly, the explanation and appreciation of the inner spirit is for the most part lacking. Yet it is well that the record has been made permanent through this publication. Laborers in scores of civic as well as religious fields will turn to this book in the years to come to learn more of the Catholic leader whose impress they find so deep in their particular area of endeavor.

As a young priest Father O'Hara approached the ideal in his happy blending of assigned duties with extra-parochial endeavors. Six years after his ordination in 1905 he wrote the *Pioneer Catholic History of Oregon*, which contained a good account of the growth and refutation of the Marcus Whitman legend. An autographed copy is a prized possession of this reviewer. If the book assured endurance of his name in historical circles, the author gained national attention by his chairmanship of the committee which framed Oregon's minimum wage law of 1913. When the legislation was upheld by the United States Supreme Court, even the Ku Klux Klan publicly praised Father O'Hara. In this account Shaw introduced a multitude of names. While the bearer was usually identified, this biography was not a legal brief in which every participant had to be listed.

Since Father O'Hara had been a farm boy himself, it was to be expected that he would never lose interest in farmers. But simply to read or talk was insufficient for his animation. To bring Catholicity to the north-western farmers the young priest requested transfer from his pastorate of the Cathedral of Portland to rural Eugene, Oregon. From the cultivation of this seed sprouted the Rural Life Bureau, designed to help good farmers stay both good and farmers. Within three years the National Catholic Rural Conference held its first meeting in St. Louis. Local arrangements for this 1923 gathering were in the capable hands of the late Frederick P. Kenkel of the Central Verein. Growth of the organization brought the priest to Washington to head the office opened there in 1928. Another enterprise thereby was embraced, for on rural life Father O'Hara taught at both the Catholic University of America and the University of Notre Dame.

As a young priest on his first visit to Rome, Father O'Hara had talked with Pope Pius X. The effect of that audience had not been lost forty-eight years later when Archbishop O'Hara followed the saintly Pontiff out of this life. When O'Hara assumed the episcopal care of the Diocese of Great Falls, Montana, in 1930, his first pastoral letter directed that the Confraternity of Christian Doctrine be erected at once in every parish. Pius X had revived this Sixteenth Century foundation of Pope Pius V, and the new Bishop took literally the instruction that it be established throughout each diocese. In 1934 Bishop O'Hara became the first episcopal chairman of the Archconfraternity, an office he filled with vigor until his death.

Actively furthering the favorite parochial organization of Pius X, the Bishop of Great Falls became increasingly familiar with the saintly life of its papal sponsor in the twentieth century. When the first step

for possible sainthood of Pius X had been introduced in Rome, the Confraternity under the leadership of Bishop O'Hara agreed to promote the cause in the United States. Four pilgrimages did the prelate make to the Holy See in six years for that purpose. The last of the quartet was a triumphal group; for the members accompanied the Bishop to participate in the canonization ceremonies. Less than forty years after his death the bells of Saint Peter's saluted Pope Saint Pius X! His part in this successful crusade was the supreme achievement of Edwin V. O'Hara. A happy conclusion to this book's account would have been the mention that Archbishop O'Hara lived to see the Feast of Saint Pius X celebrated by the universal Church for the first time on September 3, 1956.

A single chapter is given to the decade of the O'Hara episcopacy in Montana, and much of that is a digression into his activities as far removed from northwestern United States as Palestine and the Orient. In April, 1939, Bishop O'Hara was appointed successor of the deceased Thomas F. Lillis of Kansas City. He had been the choice of Lillis as assistant episcopal chairman of the Social Action Committee of the National Catholic Welfare Council. It was not easy for an aggressive personality to be accepted as a replacement for the benign Lillis, a native of the western Missouri diocese he had directed for three decades.

More attention is given in this book to Bishop O'Hara's work in the Diocese of Kansas City. The Confraternity of Christian Doctrine at once became the core of heightened Catholic Action. At least one church was built in every county of the Ozark "Baptist Belt," and street preaching gradually dissipated the hostility of those who simply had not known what the Church actually was. Kansas citizens previously had been conscious of their Latin Catholic brethren only through the Guadalupe Center for indigent Mexican families. With the Bishop an active participant in Franklin D. Roosevelt's "Good Neighbor" policy, it became commonplace for students from all Central and South America to visit Kansas City to see their episcopal sponsor.

Within the diocese a marked innovation was the closer relation with those not of the faith. At first resistance was encountered from Catholics to community projects in association with Protestants and Jews. Time and salutary benefits brought acceptance to such changes as Goldman Jewelry having a baseball team in Kansas City's Catholic Youth Organization. And there was no prouder recipient of a *Benemerenti* Medal than Jewish George Goldman.

In addition to his *Pioneer Catholic History of Oregon* the late prelate published only one other work, a translation of a French collection of meditations. Yet he was responsible for the writing of more learned works than any other member of the Hierarchy. A fortuitous Pullman car conversation with the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, resulted in Bishop O'Hara promoting the revision of the Baltimore Catechism. Fifteen years passed before the labor brought forth all its fruits; the entire Hierarchy, many theo-

logians, and a number of teachers contributed to the production. Yet it was Bishop O'Hara who initiated and propelled the finished texts.

Contemporaneously the Confraternity edition of the New Testament was published, to be followed by English translations from the original languages of all the Bible. No scholar of Holy Writ himself, Bishop O'Hara was the diplomat who *fortiter et suaviter* kept the luminaries of the scriptural world producing on schedule. In 1954 a signal tribute was given in a resolution of the members that the then Archbishop O'Hara was "the Father and the Founder of the Catholic Biblical Association." (p. 196)

That same year the Holy See approved the use of English in the Ritual, and of this the late prelate had likewise been the principal advocate. Notwithstanding the tremendous diversity of his activities, Archbishop O'Hara maintained a singleness of purpose in regard to each. One incident will demonstrate this. His Excellency premittted this writer to inspect a copy of the Ritual in the vernacular which had been submitted to Rome for approval. To the inevitable question about the possibility of the Mass being offered in English, Bishop O'Hara answered that his concern was with the ritual alone. Shaw quotes Bishop Mark K. Carroll of Wichita as declaring that "this is the greatest stride made by the Catholic Church in America since its missionary beginnings." (p. 204)

In making an extremely limited interpretation of the adulthood of Edwin V. O'Hara, the author initially went to the other pole in describing the unrecorded incidents of adolescence. In a book lacking both citations and bibliography—as well as index—it cannot be determined exactly; but this observer is doubtful that all the thoughts supposedly in the young O'Hara's mind could be documented. Among the few mistakes which evaded proof-reading was the ascribing of *Quadragesimo Anno* to Pope Pius XII. (p. 247) Should not "the little people of Riese" (p. 252) read "the people of little Riese"? And it seems infelicitous to transfer from a description of the 1954 Jubilee Mass to "The impressive mass of intelligent tribute." (p. 260) Perhaps other readers also had to halt before being certain that "mass" in the latter case meant "volume." And the introduction of superfluous cognomens reached the nadir in the chapter on Latin America, where many lacked given names entirely.

No reader of this biography will fail to be impressed by the enthusiasm of the Bishop of Kansas City for whatever he undertook. Fortunately that inner vitality never was throttled by a long illness. The day of his funeral in Kansas City a speech was read in Assisi, Italy, which he had prepared to give himself. But over and above the personal vigor of mind and body was his marvelous faculty for selecting lieutenants who executed his intent so well. Finally—and best of all—was the unobtrusive sanctity which the Archbishop *ad personam* may have derived from his apostleship of the cause of Saint Pius X.

REV. PETER J. RAHILL, M.A., PH.D.
St. Louis, Mo.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

DR. F. P. KENKEL HONORED POSTHUMOUSLY

DR. FREDERICK P. KENKEL, founder of the Central Bureau of the Catholic Central Verein and its director until the time of his death in 1952, was cited by St. Louis University on February 2. The citation was made in connection with the blessing of the cornerstone of the Pius XII Memorial Library and the mid-year graduation exercises of the University. The parchment bearing the citation was accepted by the present director of the Central Bureau, Monsignor Victor T. Suren.

The citation, awarded in tribute to Dr. Kenkel for his achievement in founding the unique Central Bureau Library, reads as follows:

"It is rare to find a man who embodies the principle that fruitful social action results from a profound sympathy for and an understanding of his own culture, and an equally profound grasp of the scientific principles needed for an understanding of society. It is even more rare to find a man who unites these qualifications by the driving force which flows from a love of his fellow men based on the love of God. The City of Saint Louis has been fortunate to have as a citizen, and Saint Louis University to have as a neighbor and friend, just such a man; and that at a time when enlightened social activity was often held in suspicion.

"The late Frederick Philip Kenkel was not only interested in direct social action in the founding of

Saint Elizabeth's Day Nursery and as Director of the Central Bureau of the Catholic Central Verein of America; but he advanced the understanding of the principles underlying social action through his writings and his editorship of the *Social Justice Review*. His love of the German-American culture and of the social sciences flowered in the foundation and development of a library distinguished in the areas of German Americana and the social sciences, mirroring in all this the work and aspirations of Saint Louis University."

Members of the Catholic Central Verein and Dr. Kenkel's many friends are deeply grateful to historic St. Louis University for having so signally honored our late distinguished leader. That the honor was richly deserved is generally recognized. Dr. Kenkel's activities in the world of books comprised more than merely assembling a wonderful collection. During the entire period in which he directed the destinies of the Central Bureau, some forty-four years, he assisted many students of the University by guiding them in their advanced studies in the fields of history and sociology. Among the students who benefited by Dr. Kenkel's prudent scholarship were many priests and religious as well as lay persons.

The citation, one of four made by the University on this occasion, was read by the President of St. Louis

University, Very Reverend Paul C. Reinert, S.J., prior to the ceremony of conferral of degrees. The document bearing the citation was presented to Monsignor Suren at a special dinner in Coronado Hotel immediately after the commencement exercises. Three members of the Kenkel family were present on this occasion: Sister M. Gertrude, S.S.N.D., of Villa Gesu in St. Louis, Mrs. Noxon Toomey of Springfield, Illinois, and Miss Eleanor, family visitor for St. Elizabeth Day Nursery in St. Louis, an institution founded by her illustrious father in 1915.

It was fitting that this new honor came to Dr. Kenkel in February, the month of his decease. He died on February 16, 1952. To observe this anniversary, members of the Central Bureau staff joined the Sisters and lay staff of St. Elizabeth Nursery at a Mass of Requiem which was celebrated by Monsignor Suren in the Nursery's chapel on February 15. Sister Gertrude was present on this occasion also.

In assembling the remarkable collection which constitutes the Central Bureau Library, Mr. Kenkel sought and received the cooperation of the societies and individual members in the Central Verein. He repeatedly appealed particularly for documents and publications bearing upon the history of the German Catholics in the U. S. He used to remind readers of *SJR* that souvenir books and such publications issued in conjunction with jubilees and other celebrations were of great value. We wish to remind our readers that we are still vitally interested in receiving such documents for the further enrichment of our German Americana collection, certainly one of the best in our country.

Preparations Under Way for 1959 Convention

THE SOCIETIES WHICH comprise the German Catholic Federation of California some months ago evidenced their willingness to be hosts to the annual conventions of the Central Verein and the National Catholic Women's Union in 1959. Within recent weeks remote preparations for these conventions established the dates for the conclaves. On January 27, Mr. Edward F. Kirchen, a member of the C.V. Board of Trustees, wrote to the Director of the Central Bureau, stating that His Excellency, the Most Reverend John J. Mitty, Archbishop of San Francisco, had approved the Federation's invitation to our national organizations, and that the Reverend Alfred Boeddeker, O.F.M., pastor of St. Boniface Church in San Francisco, had requested that the conventions be held in his parish.

The Federation has already appointed a convention committee, of which Mr. Kirchen is the chairman. At its initial meeting, this committee established the tentative dates of our 1959 conventions as July 31 to August 4. Acting on behalf of both the Verein and the NCWU, the director of the Central Bureau corroborated these dates which, of course, will be subsequently approved by both our national organizations.

We wish to commend the California Federation for its alertness in laying the groundwork for our 1959 conventions so far in advance. Delegates to our 1939 and

1949 conventions in San Francisco will remember with fond gratitude the splendid arrangements which made for the success of those meetings. Our members will appreciate this advance notice of our 1959 conventions so that they can plan accordingly. A convention in California entails much more travel on the part of most of our delegates than is ordinarily demanded by attendance at our annual conventions. Hence the need for more planning, made possible by the foresightedness of the members of the German Catholic Federation of California.

C. B. Mission and Relief Program

THE EXTENT OF THE Central Bureau's program of charity on behalf of the missions and foreign relief can be gauged from statistics covering the months of January and February of this year. During the month of January, 94 parcels weighing 642 pounds were shipped to various points at home and abroad at the cost of \$206.15 for postage and shipping. In February, our mission output was substantially greater. One hundred thirty-six parcels were shipped. They weighed an aggregate of 2,454 pounds and entailed an expenditure of \$365.38 in postage and freight charges. Thus for the first two months of this calendar year the Central Bureau expended from its own operating funds a total of \$571.53 to send 230 charity parcels which weighed 3,096 pounds. Among the items shipped were bandages, leper pads, cloth, articles of wearing apparel, bed shirts, greeting cards, shoes, soap, medicines and magazines. To missions in our country clothing is usually shipped in bales weighing approximately 125 pounds.

When the Central Bureau receives cash donations stipulated for the missions, 100 cents of each dollar contributed goes to the missions. There is no service charge deducted. What is more, the Central Bureau, as a rule, does not use its mission funds to pay postage and shipping expenses on goods in kind sent to the missions. This financial burden, quite substantial, as can be ascertained from the above figures, is carried by the Central Bureau itself. It is thus that we appeal for financial assistance not only to maintain the Bureau as an institution, but also to support its vast program of charity which directly affects the good of other institutions in the Catholic Church.

Among the messages received by the director of the Central Bureau from members of the American Hierarchy who acknowledge receipt of the Central Verein's 1957 *Declaration of Principles* was the following from Bishop Jerome D. Hannon of Scranton, Pennsylvania:

"It was very gracious of you to send me a copy of the *Declaration of Principles* of the Catholic Central Verein for 1957.

"The statement was most edifying and warrants a heartfelt prayer that those who draft it may be rewarded by Almighty God for their initiative in conceiving it and for their tenacity in adhering to it."

Celebrated German Preacher Conducts Mission for Immigrants

AS HAS BEEN NOTED before in the pages of our journal, the German Catholic Federation of California, State Branch of the CV, has distinguished itself for its solicitude on behalf of newly arrived German immigrants. In this respect the Federation outstrips every other State Branch in the Verein.

A recent effort on behalf of the immigrants was a special mission in the German language which was given at St. Boniface Church in San Francisco. The mission was conducted by Father Wunibald Brächthäuser, O.P., former *Domprediger* of the Cologne Cathedral. At the conclusion of the mission, a testimonial dinner was given in Father Brächthäuser's honor.

Response to Christmas Appeal Good

IT IS USUALLY at this time that we are able to gauge the success of the annual appeal which goes out from the Central Bureau at Christmas. It is with no little gratification we announce that the response to our most recent appeal indicates no waning of loyalty towards our institution. As of February 25, a total of 508 contributors donated \$4,013.25. On the same date of the previous year we had received \$4,071.16 from 521 contributors. Thus the response is virtually as good as it was a year ago, the more to be appreciated in view of the fact that for the past several months our country has been suffering from what is euphemistically termed a business recession.

San Antonio Credit Union Observes Silver Jubilee

ON JANUARY 28, St. Joseph's Credit Union of San Antonio held its 25th annual shareholders meeting and celebrated the silver jubilee of its establishment which took place on January 2, 1933. Significantly, the 25th annual meeting was the best attended in the history of the organization. The President, Mr. John P. Pfeiffer, announced that St. Joseph's Credit Union had found it necessary to charge to "profit and loss" only six loans aggregating to \$1,176.59 during the quarter-century of its operation.

Special invitations were extended to the eleven surviving charter members. Three charter members have already been called by God to their eternal reward. Of the eleven survivors only three were able to be present at the meeting: Louis H. Tarrillion, Theo. P. Magott and John P. Pfeiffer. Other surviving charter members had either moved from San Antonio, or were absent for various reasons. Mr. Ben Schwegmann, one of those absent, served as chairman of the Credit Committee for twenty-four and one-half years. He was forced to miss the silver jubilee meeting because of illness. It is worthy of note that Mr. John P. Pfeiffer has served as president of the St. Joseph's Credit Union for the entire period of its existence, while Mr. Theo.

P. Magott has served as its secretary and as director for the same period.

It is correctly pointed out that the St. Joseph's Credit Union is not strictly a parish credit union inasmuch as membership is limited, not according to parish affiliation, but to Catholics resident in Bexar County. Nevertheless, St. Joseph's was the first Catholic credit union organized in the City of San Antonio and, as far as can be ascertained, in the entire State of Texas. Now there are comparatively many credit unions in San Antonio due to the fact that Archbishop Robert E. Lucey has taken a special interest in these thrift and loan institutions.

Mr. Pfeiffer was again elected to lead the destinies of St. Joseph's Credit Union during the coming year. Constituting the important Credit Committee are: Mr. Joseph Kraus, Mr. Robert Meyer and Mr. Wm. V. Dielmann, Jr.

Total assets amount to \$122,845.89, of which \$110,033.23 represents shares held by 425 members. A total of eighty-four personal loans amounting to \$47,393.20 were made last year. The Credit Union has in excess of \$67,000 invested in municipal bonds. A dividend of six per cent was declared for shareholders.

F. P. Credit Union in Philadelphia

THE CREDIT UNION of St. Henry's Parish, Philadelphia, is only six years old, but has already achieved an enviable record. Some very imposing facts and figures are revealed in the annual report which was issued in conjunction with the Credit Union's meeting on January 21. The meeting attracted approximately forty members.

The annual report disclosed that 427 shareholders had \$68,544.06 on deposit. In the course of the year 226 loans, including nine automobile loans, were made for a grand total of \$77,133. Since its organization six years ago, the F. P. Kenkel Credit Union has made 659 loans for a total of \$199,249. A dividend of three per cent was declared for the shareholders.

The President of the F. P. Kenkel Credit Union is Alphonse L. Ellerkamp, editor of *Nord-Amerika*.

"I enjoy the many worthwhile articles in *Social Justice Review*; but the two articles in the December and January issues by Doctor S. Bolshakoff on "The Monastic Republic of Mt. Athos" were just wonderful. His interviews with Fathers Boniface, Euphemius and Ilian were so spiritual and to the point that they gave one much food for thought in this comfort-loving, materialistic age."

This statement is as much a tribute to its writer, one of our regular subscribers, as it is to *SJR*. It seems that, as time goes by, fewer people are willing to expend their time and energy to read worthwhile articles. In this "digest" age people seem to want consumption in capsule form. As we supposedly have more leisure time at our disposal, we become increasingly disinclined to use that time in the pursuit of culture.

The Central Verein, the Central Bureau and the Social Question

IN GENERAL, AMERICAN CATHOLICS were slow to recognize that, in the wake of industrialism, the Social Question had come to America. Great strikes had demonstrated there was a labor question; the Chicago Haymarket Riot of 1886 emphasized the nature and danger of discontent latent in the masses. But the meaning of the words of Bishop von Ketteler, spoken in the pulpit of the ancient Cathedral at Mainz during Advent in 1848, that it was impossible to understand our times without a knowledge of the great Social Question, was not considered seriously by our people. In fact, a well-known prelate stated in an article published in a Catholic magazine, on the eve of the present century, there was no Social Question in America.

With this view, the leaders of the Catholic Central Verein of America did not agree. They were convinced that the nation was facing a serious social problem and, therefore, concluded to establish an agency to promote knowledge of the Social Question on the one hand, and Christian Social Action on the other. They were encouraged to do so particularly by the *Motu Proprio* of St. Pius X, issued on December 18, 1903, which discusses the participation of the Catholic laity in an undertaking the saintly Pope referred to as "most praiseworthy and even necessary in the present condition of the Church and civil society." The Central Verein, before all, made its own that Pope's motto, "To restore all things in Christ," and decided to make known and to promote the program intended by St. Pius X to bring about the desired restoration of society.

The conventions of the organization, conducted in 1907 and 1908, decided definitely the C.V. was to be one of those chosen bands of Catholics, to use the words of St. Pius X, "whose aim it is to unite all their forces in order to combat anti-Christian civilization by every just and lawful means and to repair in every way the grievous disorders which flow from it." That is, to continue this saintly Pope's words, "to reinstate Jesus Christ in the family, the school and society; to reestablish the principle that human authority represents that of God; to take intimately to heart the interest of the people, especially that of the working and agricultural classes, not only by the inculcation of religion—the only true source of comfort in the sorrows of life—but also by striving to dry their tears; to soothe their sufferings and, by wise measures, to improve their economic conditions; to endeavor, consequently, to make public laws conformable to justice; to amend or suppress those which are not so; and finally, with a truly Catholic spirit, to defend and support the rights of God in everything, and the no less sacred rights of the Church."

All these good works constitute, St. Pius X stated, "what is generally known to be a distinctive and surely a very noble name: Catholic Action, or Action of Catholics." Moreover, "it had always come to the aid of the Church, and the Church had always welcomed and blessed it, although it had acted in various ways in accordance with the age." Such was the message the Central Verein considered itself in duty bound to accept as a summons which they dare not neglect, because it emanated from

the Supreme Apostolic Chair, and the Vicar of Jesus Christ on earth.

To assist in the development of what St. Pius X spoke of as a new Apostolate, the Central Bureau was founded at St. Louis, in the fall of 1908. A few months later the first issue of *Social Justice Review* came from the press, a publication which has undoubtedly assisted in creating a better understanding of the great problems Catholics must face. The institution referred to, through lecture courses and numerous publications, has consistently endeavored to promote the conviction that society is the victim of a deep-seated malady which calls not merely for application of minor remedies, but for a thorough reformation. Society having been atomized, it was imperative to reorganize society in conformity with its organic nature. In other words, one of the fundamental ideas expressed in *Quadragesimo Anno* by Pope Pius XI, is basic to the Central Verein's program. As Fr. Husslein, S.J., points out in his introduction to this Encyclical, the complete title of which is: "On Restoring the Social Order and Perfecting it According to Gospel Precepts," "Three things are implied in this idea of restoration as related to the social order: (1) that such an order does not now exist; (2) that it once existed in the past; and lastly, (3) that it must be renewed in our day if civilization is not to end in chaos."

This restoration calls also, to use the words of Pope Pius XI, "for a reformation of institutions and morals." While the Central Verein has consistently promoted knowledge of the need and means of such restoration of society, it has also emphasized the necessity of imbuing society with a new spirit; one that would, on the one hand, overcome the spirit of *laissez faire*, and on the other, serve as an antidote for Godless Communism. It was the spirit of Christian solidarism to be applied to society, to the conduct of men and institutions, which was recommended as the remedy to cleanse the system dominated by selfishness and utilitarianism. In other words, the question is to overcome the social and economic philosophy of Adam Smith and Bentham, and to replace it with a system as Christian as theirs is pagan.

Such was the ideal the Central Verein undertook to foster. The times perhaps may not have been propitious for an undertaking of this kind. However, it may be said that the efforts of our organization have, nevertheless, exercised a salutary influence, at least on the Catholic mind in America.

As Catholics, the members of the C.V. established in their humility and honesty of purpose, a way of life that has been a potent influence in the development of the Church in America. Most of the membership being workers, they devoted themselves in their leisure hours to the practice of corporal and spiritual works of mercy without fanfare, without conceit, without publicity, careful always lest they should receive any acclamation or regard or even approbation in this world that might detract from the merit of their good works in the life eternal. It can well be said that they had a truly supernatural outlook on life.

It was to a great extent their determination which insured the establishment of the parochial school system in this country because they were convinced that their children could not preserve the heritage of faith unless

they received an education in which religion had a major part.

These then, briefly, are the ideals of the C.V. and a brief story of their realization. This is its program, "to restore all things in Christ."

ALBERT J. SATTLER

International Social Justice

(Address to the 102nd CV Annual Convention)

II.

(Continued from last month)

NOW LET US CONSIDER the question whether our present world order is just or not.

Providing enough food for everybody is certainly one of the most basic requirements for a healthy world order. There are many prophets of doom who fear that the day will soon come when the earth simply cannot provide food for all.

It is certainly true that half of the world's population today is undernourished.

The question for us to consider is this: is all this hunger really due to overpopulation, or is it due to mismanagement in our conduct of world affairs?

Experts of our Department of Agriculture in Washington are quoted as saying that 16,000,000,000 acres could be used by modern methods throughout the world for food production. On the other hand, the Food and Agricultural Organization of the United Nations declared in its 1956 Yearbook that at present less than 3,340,000,000 acres are under cultivation. If these figures are accurate, it means that 79% of the land that could be used for food production is now simply going to waste. You American taxpayers know all too well that our own country is suffering from agricultural overproduction.

This year our Government is paying farmers \$260,-000,000 for not cultivating 12,000,000 acres and, according to the President's campaign speech, present plans call for the immobilization of from forty to fifty million acres in 1958. Agricultural producers of about twenty-five countries who met in Nairobi, Africa, a few years ago, complained that the most serious problem confronting world agriculture today is the fact that "effective demand" cannot keep up with productive capacity.

Meanwhile, more than half the human race is hungry. Let me quote but one example among many. Japan, with 90,000,000 people has less farm land than is actually under cultivation in the little State of New York—14,000,000 acres for more than 6,000,000 farm families. In 1953, the average income from these 6,000,000 farms was \$440—the average outlay for farm work and living on the farms was \$600. In the cities, a better than average wage is sufficient to keep a man, his wife and one child in comfort. With two children it is no longer comfortable, and with three children a man with even a better than average wage is apt to go into debt. Three million Japanese are suffering from tuberculosis due mostly to undernourishment, and 1,300,000 are more or less mentally deranged due principally to economic worries.

Under such circumstances, is it surprising that this non-Christian nation is going all-out for birth control? Abortion has been legalized for economic reasons so that a family that is too poor to support another child can legally have an abortion. In 1955 abortions in Japan equalled the number of births—1,700,000 of each.

The Japanese know the horrors connected with abortions and for that reason 30,000 experts have been trained in the use of contraceptives so as to teach people everywhere how to use them. Shall we blame the Japanese entirely for these practices or shall we place some of the blame on the insane world order that makes such things possible?

Remember, my dear friends, that God Himself has given every human being a real right to a human existence. When men are deprived of their right without sufficient reason they suffer an injustice. That is why I say that our present world order is positively unjust.

Many of you may remember that certain spokesmen for the World Health Organization of the United Nations hoped to solve the world's problems by starting all-out birth control movements in the crowded areas of the globe. Some of the Catholic representatives in the World Health Organization opposed this plan so bitterly that the others dared not to go on openly with their plan for fear that the whole Organization would be destroyed.

Though the Catholic representatives in the World Health Organization opposed birth control, they did not succeed in bringing forward any real solution. During a violent controversy I had in Tokyo eight years ago on the subject of birth control, I, too, was challenged to bring forward a positive solution. The challenge seemed reasonable; so a number of us began to study not only the facts of the world's population and its resources but also contemporary social theory. After several years we arrived at the conclusion that contemporary social theory—at least our Catholic social teaching—is mature enough to INDICATE solutions for social and economic problems WITHIN a nation, but that even our Catholic social doctrine has not matured to the point where it can effectively grapple with INTERNATIONAL social and economic problems.

It was obvious to all of us that we could not find the talent in Japan that would be needed to extend our social teaching to the international sphere. So I gave up my press work on the first of January last year in order to go looking for the needed talent. During this year and a half I have contacted a large number of Catholic specialists in economics, sociology, international law, moral theology, natural law, etc. In Asia and Europe as well as in the United States, I found general agreement among the scholars I consulted to the effect that our failure to extend our social teaching to the international sphere has:

- a) greatly weakened our position in the face of international Communism;
- b) defeated many of our efforts for world peace.

These specialists also agree that it is imperative to mobilize the best talent of the whole world for the creation of a new science of international social justice.

(To be concluded)

REV. WILLIAM A. KASCHMITTER, M.M.

Death of Bernard Spaeth, Central Bureau Benefactor

IT WAS WITH GREAT SORROW that the Central Bureau received word of the death of Mr. Bernard Spaeth of Davenport, Iowa, on January 30. Writing to the director of the Central Bureau, Mrs. Edith Spaeth, widow of the deceased, stated that her husband received the grace of a happy death for which he was well prepared. During the last four months of his life he received the Sacrament of Extreme Unction twice; on each occasion he was fully conscious and was surrounded by members of his family.

Mr. Bernard Spaeth was a member of the family which has justly become well-known in Catholic circles for their magnanimity. Members of the Spaeth family were friends of the late Dr. F. P. Kenkel for many years. Like his brothers, Mr. Bernard Spaeth was a regular reader of *Social Justice Review*. The Central Bureau has been the beneficiary of substantial donations from the Spaeth family on numerous occasions.

We recommend to the charity of our readers and all members of the Central Verein the generous soul of Mr. Bernard Spaeth. (R.I.P.)

NECROLOGY

Bernard F. Maier

AT THE 1957 CONVENTION of the Catholic Union of Illinois a familiar figure was missing. He was Bernard F. Maier of Chicago who departed this life approximately three months after the convention on December 12.

Mr. Maier was born in Germany on August 7, 1881. He came to Chicago at the age of seven and lived in that city for the rest of his life. His wife, Marie, preceded him in death sixteen years ago. Surviving are two sisters.

Since August 24, 1943, Bernard Maier was a Life Member of the Central Verein. He had been a subscriber to *Social Justice Review* since the 1920's. Besides his active interest in the Central Verein and the Catholic Union of Illinois, the deceased was a well-known and beloved leader in the Western Catholic Union as a member of the St. Theodore Branch No. 118, of which he was a charter member. (R.I.P.)

Leonard M. Boehm

Another Life Member of the Central Verein was called in death on January 2. Leonard M. Boehm of Pittsburgh departed this life after a protracted illness. His death is mourned by a vast host of friends who were attracted to him by his happy and genial disposition.

The Catholic organization which enjoyed the rich fruits of Mr. Boehm's most active participation was the Catholic Knights of St. George. In the official organ of the Order we read the following tribute to the deceased:

"He was a prominent member of his profession and highly regarded by all with whom he came into contact. He was an outstanding Catholic layman with sincerity of purpose whose integrity was of the highest type. He was loyal to the Order to the very last and was always ready to give professional aid and advice whenever such was needed. He will be greatly missed by his fellow officers and brother members, especially at our biennial conventions in which he always took an active part through his experienced counsel and advice."

He held the office of Supreme Counselor in the Knights of St. George, also acting as counselor for the Knight's Life Insurance Company and the Mozart Building and Loan Association in Pittsburgh.

He is survived by his widow, four sons, one of whom is studying for the priesthood, and two daughters. He was buried from St. Mary's Church, McKees Rocks, with a Solemn Mass of Requiem which was attended by a large number of friends from among the laity and clergy. Among those present in the sanctuary was the Right Reverend Archabbot Strittmatter of St. Vincent's Archabbey in Latrobe. (R.I.P.)

Miscellany

A SISTER ASSOCIATED with an Indian mission school in South Dakota appealed to the Central Bureau some time ago for funds to assist in building a chapel for German refugees in her fatherland. The chapel has now been constructed and the good Sister writes her appreciation as follows:

"The people in my home town across the sea want you to rejoice with them because their chapel in Bremen, Württemberg, is finished and Jesus is in their midst. The altar is paid for and you, through the Central Verein, helped us to pay for it. You are in their prayers."

Among the Religious Orders which labored extensively among German Catholic immigrants a century or so ago were the Fathers of the Most Precious Blood whose motherhouse is in Carthage, Ohio. It is believed with good reason that the motherhouse library contains a wealth of historical material dealing with German establishments in this country. At the suggestion of Father John M. Lenhart, O.F.M. Cap., of Pittsburgh, Msgr. Suren has been endeavoring to make a contact with the Precious Blood Fathers with a view to securing some of their historical material for publication in *SJR*. Such a contact was recently made in the person of Father Victor J. Ranley, C.P.P.S., who came to the Central Bureau to consult issues of *Hochland*, a German monthly.

Father Ranley's visit was mutually beneficial. He found the Central Bureau a most interesting institution and gave Msgr. Suren the name of several of his confreres who might assist in supplying historical material on early German immigrants for *SJR*. It was also agreed that the Precious Blood Fathers would place the Central Bureau on the mailing list of their monthly, *Nuntius Aulæ*, in exchange for *Social Justice Review*.

Contributions to the CV Library

General Library

MR. ALPHONSE L. ELLERKAMP, Pa. *Marriage and Family Life*. Cologne 1957. American Institute of Social Science, New York. *Portrait of an American Labor Leader: William L. Hutcheson*. Yonkers, N. Y., 1955.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Previously reported: \$1,739.70; NCWU of Texas, \$5; Msgr. Leo. G. Fink, \$25; Lecha Thale Verband, Pa., \$10; Total to and including February 24, 1958, \$1,779.70.

Chaplains' Aid

Previously reported: \$162.43; St. Francis de Sales Benevolent Society, \$7.30; Total to and including February 24, 1958, \$169.73.

Christmas Appeal

Previously reported: \$3,547.97; St. Ann's Society, Texas, \$18.75; Michael Pfeffer, Pa., \$3; Caroline Neely, Mo., \$1; Margaret Meier, N. Y., \$5; St. Elizabeth's Society, Tex., \$10; St. Joseph Society, N. D., \$10; St. Aloysius Benevolent Society, N. Y., \$10; Maryland Branch, \$10; Rev. M. P. O'Sullivan, Cal., \$5; Rev. Carl A. Rees, Mo., \$25; St. Francis de Sales Benevolent Society, \$3; Richard Hemmerlein, N. Y., \$5; Ernest Winkelmann, Mo., \$10; CWU of Brooklyn, N. Y., \$25; St. Michael's Sick Benefit Society, N. J., \$25; Richard Duffy, \$2; Mrs. J. F. Cavanaugh, Del., \$5; Wm. H. Weinheimer, N. Y., \$5; Mrs. Frank Weist, N. Y., \$1; St. Augustin Ct. 359 COF, Illinois, \$5; Anna Knollmeyer, Mo., \$5; Mrs. S. F. Gegen, Kan., \$2; Rev. George Kalb, N. Y., \$5;

Holy Trinity Society, N. Y., \$5; St. Joseph Men Sodality, Mo., \$5; Christian Mother Society, Tex., \$5; St. Ann's Sodality, Mo., \$10; St. Mark's Men Society, Kan., \$10; St. Francis Benevolent Society, N. Y., \$10; St. Boniface Holy Name Society, Ind., \$10; Agnes Karus, Pa., \$1; St. Ann's Mission Society, Kan., \$25; NCWU, California Branch, \$10; Rev. John Godfrey, Mo., \$2; Dan Winkelmann, Mo., \$3; St. Peter Benevolent Society, Mo., \$10; Rosary Society, Troy, N. Y., \$10; Rev. John M. Louis, Mich., \$3; Most Rev. Joseph A. Burke, N. Y., \$25; Mrs. Noxon Toomey, Ill., \$10; Mae T. Heckelmann, N. Y., \$5; St. Nicholas Benevolent Society, N. J., \$5; NCWU of Texas, \$5; August Petry, Cal., \$10; Rev. Missig, Pa., \$5; Mrs. Rose Gauvain, Mo., \$1; Blandina Scheiner, N. Y., \$2; Ed C. Stahl, Wis., \$10; Mary Esswein, Mo., \$1; George Timpe, D. C., \$3; St. Aloysius Court 761, Ill., \$5; St. Mary's Society, Minn., \$1; Clarence Schumacher, Pa., \$3; N. N. St. Charles, Mo., \$1; Mrs. Harry Underriner, Ill., \$1; Theodore Dirksen, Ill., \$47; St. Eustace Comm. No. 39, N. Y., \$10; E. G. Seiz, N. Y., \$2; Total to and including February 24, 1958, \$4,014.72.

Catholic Missions

Previously reported: \$1,861.50; Mrs. Bernard Stark, Wis., \$5; A. J. Loeffler, Minn., \$10; Carmelite Sisters, D.C.J., Wis., \$50; Helen S. Roberts, Mo., \$8; Mrs. Magdalen Schneider, \$10; Clarence Schumacher, \$5; Leonard Roeder, Mo., \$50; Daniel P. Winkelmann, Mo., \$7; Olivia Obenhaus, Mo., \$4; Mrs. Mary Kuepper, Ill., \$31; Msgr. A. Stumpf, \$100; Total to and including February 24, 1958, \$2,141.50.

European Relief

Previously reported: \$404.00; Dr. Joseph Scheben, Germany, \$20; Miss M. Schuette, Ill., \$5; Rt. Rev. Msgr. Victor T. Suren, \$50.00; Total to and including February 24, 1958, \$479.00.

St. Elizabeth Settlement

Previously reported: \$23,470.34; From Children Attending: \$1,125.05; Mt. Carmel Parish, \$11.97; United Fund, \$1,985; Total to and including February 24, 1958, \$26,592.36.

Foundation Fund

Previously reported: \$125.00; Daniel P. Winkelmann, Life Membership, \$50; Clarence Schumacher, Life Membership, \$20; Total to and including February 24, 1958, \$195.00.

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